















# HISTORY

OF THE

## HALF CENTURY CELEBRATION

OF THE ORGANIZATION OF THE

# First Presbyterian Church

OF

FRANKLIN, INDIANA.

BY

S. E. WISHARD, Pastor.

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## PREFATORY.

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AT a meeting of the Board of Elders and Deacons of the First Presbyterian Church of Franklin, Indiana, held immediately after public worship, on Sabbath morning, December 13, 1874, it was

*Resolved*, First, That the entire proceedings of the Semi-centennial meeting be prepared for publication.

"Second, That the pastor of the church be requested to gather and arrange the material, and prepare it for the press."

In accordance with the above resolutions, the work has been carried forward. The design has been to give a complete history of all the proceedings connected with the half-century meeting; therefore the steps which led to the meeting, the committees arranging for the same, the hymns, and substantially all that was said or done, find an appropriate place in the volume. Without these matters of less seeming importance, the history would not be complete; hence their appearance in the volume.

S. E. WISHARD, Pastor.

FRANKLIN, INDIANA.

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# A JUBILEE SHALL THAT FIFTIETH YEAR BE UNTO YOU.

LEV. XXV. 11.

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THE FIRST PRESBYTERIAN CHURCH of Franklin, Indiana, was organized on the 30th day of November, 1824. As the fiftieth anniversary of the organization approached, it was deemed suitable that some special commemoration of the event should be had. After a history of fifty years of toil, passing through the experiences incident to the beginning of pioneer church work, and reaching up to matured strength, we were impelled to the delightful work of reviewing the past. The faith and deeds of our fathers were deserving of honorable recognition and permanent preservation.

Hence, at a regular monthly meeting of the Session held at the residence of Elder Allen McCaslin, a mile and a half south and west of the city, on the 31st of July, 1874, the Session resolved to celebrate the fiftieth anniversary of the organization of the

church. It was also resolved that the anniversary services, which would occur on Monday, November 30th, be preceded by religious services on Saturday and Sabbath, immediately preceding the anniversary.

The Moderator, and Clerk of Session (Dr. J. O. Martin) were requested to prepare a programme for the occasion. At a subsequent meeting the Committee presented a programme which was adopted. The pastor was requested to bring the subject before the congregation. He did so by reading the following statement, which was also published in the city papers, viz :

*“Half Century Celebration of the Organization of the First Presbyterian Church of this City.*

“The members of the Presbyterian Church of this city are preparing to celebrate, on the 30th day of November next, the fiftieth anniversary of the organization of the church. The arrangements which are being made indicate that the commemoration of the event will be in every way worthy of the occasion.

“It is proposed to invite all the living pastors and members of the church, who have removed from our city, to return and enjoy the hospitalities of the people, and the services of the occasion.

“As the 30th of November comes on Monday, it has been determined to occupy the preceding Saturday and Sunday with religious services, and devote Monday to the commemoration services proper.

“The following Committees and Programme of Exercises have been appointed by the Session, and arranged for :



## COMMITTEES :

## 1. On Correspondence—

Wm. McCaslin,  
Dr. J. O. Martin,  
John Clarke.

## 2. On Entertainment—

A. Bergen,  
George Herriott,  
Junius Bice,  
Geo. W. Voris.

## 3. On Decoration—

Baxter McCollough,  
Harvey Voris,  
Elmer Taylor,  
Miss Nannie Herriott,  
Mrs. Dr. Vannuys,  
Miss Ella Clarke,  
Mrs. Maggie McCaslin.

## 4. On Refreshments (for evening of 30th Nov.)—

Mr. and Mrs. R. V. Ditmars,  
Mr. and Mrs. Wm. Voris,  
Mr. and Mrs. Richard Taylor.  
Mr. and Mrs. Perry Smiley.

## PROGRAMME OF EXERCISES :

1. Saturday Morning, 10½ A. M., November 28th,  
Sermon by Rev. Jas. A. McKee; or, Rev. J.  
G. Monfort, D. D.
2. Saturday Evening, 7 P. M., Sermon by Rev. A.  
B. Morey.
3. Sabbath Morning, 10½ A. M., Sermon by Rev.  
J. F. Tuttle, D. D., President Wabash College.

4. Sabbath Evening, Communion Services, with short addresses by clergymen present.
5. Commemoration Day, Monday, November 30th.  
     9½ A. M., Historical Paper, by Judge Banta.  
     11½, History of the Sabbath School, by S. E. Wishard.  
     2½ to 4½ P. M., Reminiscence Meeting.  
     7 P. M., Social and Collation.

S. E. WISHARD."

The immediate work of the Committee was commenced in October. The Committee on Correspondence issued the following circular, to be sent to all persons at a distance who had at any time been connected with the church :

" FRANKLIN, INDIANA, *Oct.* 26, 1874.

DEAR SIR:—Inclosed you will find programme of the Half Century Celebration of the Organization of the Presbyterian Church of Franklin, Indiana.

The indications are that this occasion will be one of much interest, and you are respectfully solicited to be in attendance.

Very truly yours,

WM. McCASLIN.

J. O. MARTIN.

JOHN CLARKE."

The Committee on Entertainment secured ample accommodations for those who might be in attendance. The neighboring pastors from Columbus, Edinburg (Hopewell was without a pastor at the time), Whiteland, Greenwood, Southport and Indian-

apolis were invited to be present. A few gentlemen from other parts of the State and from Michigan were included among the invited guests.

The Committee on Decoration, from the nature of their work, could not undertake much of their labor until the Monday preceding the services. But the interest in the occasion had grown to such proportions that almost the entire congregation of young people contributed their skill and helpfulness to this work.

It would be interesting to those who shall celebrate the next half century of the life of this church, to put on record all the names of the young gentlemen and ladies who took part in the work of decoration. To do so, however, would be only to insert at this point a roll of the young people of the congregation. In addition, however, to the Committee whose names have already appeared in these pages, special mention should be made of the valuable assistance rendered by Oren C. Dunn, whose skill gave us the ornamental letters for decoration; also of the important services of the artist, Mr. Samuel Richards, who reproduced, in pencil, accurate sketches of the old log courthouse in which the church was organized, the first house of worship the church ever built, and the house occupied at the Memorial Meeting.

With such valuable assistance the work of decoration occupied the time from Monday morning until the ringing of the bell on Saturday morning, for the first service of the occasion.

As no photograph of the internal decorations has

been preserved, a brief pen sketch of the same will be in place here.

On entering the room in the vestibule below, the word

### GREETING,

beautifully wrought in evergreen, lay upon the wall. Passing up the stairway to the upper vestibule, and entering the audience room above, your eye rested first upon the motto: "A JUBILEE SHALL THAT FIFTIETH YEAR BE UNTO YOU"—a motto that gave significance to the occasion. This motto was in very large letters, occupying a considerable portion of the space on the north wall over the pulpit. The letters were beautifully cut from card-board, handsomely covered with evergreen, so as to present definitely marked proportions, and the richest ornamentation.

Immediately under the center of this motto, and lying on an arch which had been thrown over the pulpit, were the words in smaller characters: "*Great is our Lord.*" At the left side of the pulpit, and in position as if supporting the arch, was the date 1824, and in the same position at the right of the pulpit was the date 1874. Also on the right side of the pulpit, as you enter the room, was erected a beautiful monument in imitation of marble. The monument was crowned with an evergreen crown, and upon the south face of the monument, in full view of the congregation, were inscribed the names\* of Monfort, de-

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\*As the work of inscribing these names on the monument was not completed until the ringing of the bell for Saturday morning service, and as the list had been made from memory, and not from accurate examination of the records, five of the above names were, by mistake, omitted at the time. But the complete list of deceased elders is here inserted as it should have been placed on the monument.



ceased pastor, and deceased Elders McCaslin, Graham, Demaree, McCaslin, Shellady, Covert, McKinney, Vannuys, Terrell, King, Banta, and Sloan.

Immediately back of the pulpit, and under the center of the arch, the cross and anchor, beautifully ornamented, rested upon the wall. Pictures of the deceased Pastor Monfort, and Elders King, Terrell, and Sloan, also of Rev. Jas. A. McKee, now residing at Thomasville, Georgia, were assigned appropriate places on either side of the pulpit. On the west wall were the pencil sketches of the old log court-house and the old frame church, by Samuel Richards, ornamented with evergreen borders and appropriate Scripture mottoes. On the east wall was a pencil sketch, by the same gentleman, of the house in which the services of the half-century meeting were to be held. The windows, chandelier and gallery were hung with festoons. Encircling the clock on the east wall were the words: "THE TIME IS SHORT." On the opposite wall, corresponding in ornamentation, were the words: "THE LORD GIVE THEE PEACE." Beneath the festooning of the gallery were the words: "THE LORD BLESS THEE AND KEEP THEE."

The effect of these decorations upon the audience room was exceedingly happy. The last touches were given to the room as the audience began to assemble. On the preceding day and night had fallen the first and severest snow-storm of the season. But on Saturday morning the clouds were lifted, and the earth, mantled with snow, was flooded with sunlight, and swept by the crisp winds of the last days of November. As the audience quietly assembled many were

melted to tears by the recall of other days and other scenes. The beautiful Scripture mottoes, the inscribed names of a departed pastor and elders, the almost speaking faces of some who had more recently gone to their reward, with the living presence of others who had come from abroad to renew old memories and enkindle old loves, conspired to make the scene touching and impressive.

At half past ten o'clock the services were introduced by the choir singing the anthem, "*O, sing unto the Lord !*"

The Scriptures were read by Rev. A. B. Morey, when the pastor read the following hymn, which was sung :

How pleased and blessed was I,  
To hear the people cry ;  
"Come, let us seek our God to-day !"   
Yes, with a cheerful zeal,  
We haste to Zion's hill,  
And there our vows and honors pay.

Zion—thrice happy place—  
Adorned with wondrous grace ;  
While walls of strength embrace thee round,  
In thee our tribes appear  
To pray, and praise, and hear  
The sacred gospel's joyful sound.

May peace attend thy gate,  
And joy within thee wait,  
To bless the soul of every guest.  
The man who seeks thy peace,  
And wishes thine increase,  
A thousand blessings on him rest.

My tongue repeats her vows,  
"Peace to this sacred house !"

For here my friends and kindred dwell.  
And since my glorious God  
Makes thee his blest abode,  
My soul shall ever love thee well.

Rev. J. G. Monfort, D. D., led the congregation in prayer, after which the pastor announced, and the entire congregation sang the following hymn :

JOYFUL be the hours to-day;  
Joyful let the seasons be;  
Let us sing, for well we may,  
Jesus ! we will sing of thee.

Should thy people silent be,  
Then the very stones would sing;  
What a debt we owe to thee,  
Thee our Savior, thee our King.

Joyful are we now to own,  
Rapture thrills us as we trace;  
All the deeds thy love hath done,  
All the riches of thy grace.

'Tis thy grace alone can save,  
Every blessing comes from thee—  
All we have, and hope to have,  
All we are, and hope to be.

Thine the Name to sinners dear,  
Thine the Name all names before;  
Blessed here and everywhere,  
Blessed now and evermore.

After the singing of the hymn the audience listened to the opening sermon of the occasion, by Dr. Monfort.





A VISION  
OF THE  
KINGDOM OF GOD

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A DISCOURSE

BY

REV. J. G. MONFORT, D. D.

DELIVERED IN THE

*FIRST PRESBYTERIAN CHURCH AT FRANKLIN, IND.,*

NOVEMBER 28, 1874.



## A VISION OF THE KINGDOM OF GOD.

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TEXT.—Luke ix. 27: *“But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.”*

THE promise of the text is an utterance of Jesus to his disciples upon their return from a missionary tour. They “told him all that they had done.” He undertook to have a private interview, “in a desert place,” “but the people followed him.” He spake to them, and healed them, and fed them by a miracle, and then was able to have a season of conference and prayer with his disciples alone. His object seems to have been to give them a lesson on the spirituality of his kingdom. Even his own disciples seemed to cling to the idea, that he came to be a temporal sovereign, to sit on David’s throne, and restore the kingdom to Israel, now in bondage to Rome. He begins by asking the question: “Whom say the people that I am?” When you cast out devils and do other miracles in my name, the people must know that I have endued you with power from on high. “Whom say the people that I am?” The disciples testify that the people regard Jesus as one sent of God—John the Baptist, Elias, or some other old prophet risen from the dead. Jesus then asks: “But whom say ye that I am?” Peter promptly answers: “The

Christ of God." He answers correctly, but do he and the other disciples understand the mission of Christ? Or do they expect only the restoration of their country and people to former power and glory in the sight of the nations? Jesus then shows that his mission is not to be a temporal ruler, but to die and rise and reign over a kingdom that is spiritual, including all worlds. Peter replies: "Be it far from thee, Lord: this shall not be done unto thee." Jesus reproves him, and warns him that his followers were not to expect earthly good, but must bear the cross and be partners in his sufferings, if they expect to share in the glory of his kingdom. Then, to assure them of the spirituality of his kingdom, he promises them a vision of it. "There be some standing here which shall not taste of death till they see the kingdom of God."

Eight days after the promise the fulfillment of it came on the mount of transfiguration. Peter and James and John are with him, and while he is praying they see the kingdom of God. Jesus is transfigured before them, and they see his beauty and glory. Moses and Elias appear in glorious form, and speak with him of the decease which he should accomplish at Jerusalem. The disciples gaze upon the scene of glory. The promise is fulfilled. The King and the kingdom are more glorious than they had comprehended. They rejoice. "Master, it is good for us to be here." Here fix thy throne and reign over all in heaven and earth.

That the miracle of the transfiguration is the fulfillment of the promise of the text is verified by a

reference to it afterward by Peter, when he declares that in preaching the kingdom and coming of Christ, "We have not followed cunningly devised fables, \* \* but were eye-witnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased, and this voice, which came from heaven, we heard when we were with him in the holy mount."

Let us to-day gaze upon this miraculous view of the kingdom of God. We may see the King in his beauty and glory, as he is now in heaven, and as he shall appear at his second coming; and we may see representative subjects of his invisible kingdom, who are samples of the work of his grace and power, in the world beyond, and with them face to face some who had been brought into the earthly kingdom; and we may understand, as we catch the theme of their conference, how the glory of Christ and the salvation of his people are connected with the deace accomplished at Jerusalem.

As I have been asked to open the services of the Semi-centenary of this church by an appropriate discourse, it seemed to me that, as a proper observance of the occasion must bring us into communion with the many loved ones, once of your membership, but now of the Church on high, I could do no better than go with you to the holy mount, and point you to the transfigured King in his beauty, and to the saints from heaven in their glory, and to the chosen disciples of earth, grouped in one picture, in fellowship with each other concerning the death of Christ,

which binds the Church on earth and in heaven in holy love and fellowship.

1. In the study of this picture our hearts are first drawn to the central figure, which is Jesus Christ, the King all glorious. Did human language ever rise so high as in the description of his appearance? Luke says: "As he prayed, the fashion of his countenance was altered, and his raiment was white and glistering." Matthew says he "was transfigured before them, and his face did shine as the sun, and his raiment was white as the light." The language of Mark is, if possible, more remarkable: "He was transfigured before them, and his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." After Jesus had accomplished his decease, had risen from the dead, and had ascended on high, the beloved disciple John, when in the spirit, on the Lord's day, in the isle of Patmos, had another vision of him, and in describing his appearance he uses some of the same terms employed by the evangelists in their account of the transfiguration: "His head and his hairs were white like wool, as white as snow"—"and his countenance was as the sun shineth in his strength." Surely such a vision of his glory might well drive from the minds and hearts of the disciples all thoughts of a temporal sovereignty, and stimulate them to go forth as the eye-witnesses of his majesty, and proclaim the coming of his kingdom.

2. In exhibiting to these disciples the kingdom of God, it was not more important that the King should be seen in all his glory, than that the subjects of his rule and favor should be revealed. It was a most im-

portant part of the miracle that Moses and Elias appeared also in glory. They belonged to a part of the kingdom invisible to mortal eyes. They, or others of the classes to which they belonged, must be revealed to the disciples, to whom Jesus referred when he said: "There be some standing here which shall not taste of death till they see the kingdom of God."

Of Moses and Elias it may be said, each is a representative of a class in the kingdom of God, beyond the veil that separates the Church on earth from the glorified on high. They may be supposed to represent the "law and the prophets;" but let it rather be said that they exhibit to Peter, James and John the two degrees of glory in the kingdom of God, to which saints attain, after their release from earth, either at once or at the resurrection of the just.

(1.) Of these two degrees of glory Moses had passed into the first, and Elijah had attained to both. Moses was exhibited to the disciples, in the miracle upon the holy mount, in his glory, as a spirit of the just made perfect. He died a natural death. His body returned to dust, and his soul to God, a glorified spirit. He was an eminent, honored and useful servant of God in the kingdom on earth. He served his day and generation well. He was born while the bloody decree of Pharaoh prevailed, ordering every male child born to the enslaved Israelites to be put to death. His mother, because she was a mother, and because she had faith in the God of Israel, and because "he was a goodly child, hid him for three months, and when she could no longer hide him she took for him an ark of bulrushes, and put the child



therein ; and she laid it by the flags by the river's brink." God sent the daughter of the king to the river to bathe, and she saw and rescued the child, and he became her adopted son, with his own mother as his nurse. He was reared in the king's palace, and taught in all the wisdom of the Egyptians. He became the lawgiver of the Commonwealth of Israel, a type of the kingdom of God, and gave them a code which is the fountain of all good legislation. He was their deliverer from the bondage of Egypt, the type of the slavery of sin ; their leader through the wilderness, the type of the pilgrimage of the saints, to the borders of Canaan, flowing with milk and honey, the type of the kingdom on high, the rest that remains for the people of God, and on the top of Pisgah, with the goodly land in view, he gave up the ghost. God performed his funeral ceremonies, and no man knoweth his sepulcher to this day.

No other man than Moses could have been chosen to give more interest to a vision of what the saints are in the kingdom of God, in the separate state, between death and the resurrection. No one could have appeared to exemplify the glory of the spirits of the just made perfect, not even Adam, or Noah, or Abraham, with greater impression upon the minds and hearts of Peter, James and John, who were soon to be separated from Jesus, by the accomplishment of his decease at Jerusalem, and who were to be charged with the work of preaching the kingdom of God in the world.

(2.) But as we proceed in the analysis of this vision of the kingdom of God, we come to the second

of the two men who appeared in glory and spake of the decease which Jesus was to accomplish. Elias is a saint, who had passed into the highest degree attained in the kingdom of glory. In leaving the earth he did not go through the dark valley of the shadow of death. The clay tenement of his body was not unlocked to release the spirit, that it might be carried by angels to Abraham's bosom. He found no grave on earth. He will not rise from the dead at the resurrection. The account of his exit from earth is brief. As he was walking and talking with Elisha "there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father! my father! The chariot of Israel, and the horsemen thereof! And he saw him no more." As it happened to Enoch, so Elijah was "translated that he should not see death." He left the earth to be glorified at once, both in body and spirit. When Moses died he enjoyed what Jesus promised the penitent malefactor on the cross by his side: "This day shalt thou be with me in paradise." His soul was made perfect in holiness, and passed immediately into glory, but his body awaits the sound of the trumpet at the last day. Elijah enjoyed, when he entered the chariot of fire, as much, and, in addition, all that glorified spirits shall attain when their bodies shall be raised, incorruptible, like the glorious body of Christ, and joined in body and spirit they enter upon the glory of complete redemption. In his translation Elijah passed through the same change, which will take place in the generation of saints who shall be

alive on the earth at the second coming of Christ. "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible *must* put on incorruption, and this mortal *must* put on immortality." We know not whether Enoch and Elijah are all in the world of glory, that have been translated and glorified in body and spirit, without seeing death. None others are named in the Book of Inspiration. Be this as it may, the promised sight of the kingdom would not be full without the presence of one of the class of Enoch and Elijah, that the disciples might see the full benefits and glories of Christ's reign. Elijah, a prince among prophets, must be a welcome representative in the sight of the admiring disciples. In him they see fallen man restored, and complete in body and spirit, by the grace and power of Christ.

3. The transfiguration, as an earnest of Christ's glory, and the visible presence of Moses and Elias, who also appeared in glory, make up all that is miraculous, in this exhibition of the kingdom of God, and yet Peter, James and John are a part of the vision, and belong to the kingdom of God. They had attained to a place in the kingdom as well as Moses and Elias. There are three degrees in the kingdom of God. The *first* is described in the interview between Christ and Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it

goeth: so is every one that is born of the Spirit." Peter and James and John had been initiated into this degree. They were sons of God, by the belief of the truth and sanctification of the Spirit. The *second* degree is when at death we become glorified spirits, and the *third* is when the body is redeemed, and, in union with the Spirit, glorified, as it is to be at the resurrection of the just, or by being changed at the coming of the Lord, or by translation, as in the case of Elijah. To this highest degree all the children of God, all the willing subjects of Christ's reign, will attain, when his work of power and grace shall be complete, at his last appearing, when he comes, the second time, without sin unto salvation.

To fully comprehend and appreciate the exhibition of the kingdom of God, as seen in the transfiguration of Christ, and the appearance of Moses and Elias in glory, it is important to bear in mind the subject of conference between these shining ones, and its relation to their glory and blessedness. One of the finest pictures, by an artist who has no superior, is a representation of the transfiguration of Christ. The beauty of the several figures of the picture, and the intense brightness and earnestness of every countenance, are evidences of the highest genius, but the canvas fails to reveal the theme of fellowship and the source of interest and joy that gild the scene. The Inspired Record, however, furnishes the key: "They spake of the decease which he should accomplish at Jerusalem." Moses and Elias had been received to glory upon the anticipated merit of the death of Christ. Their security rested on his faith-

fulness in fulfilling his pledge: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God!" They did not doubt. The decease, however, was not yet accomplished, and being called into his presence, they speak of it as the price of their salvation, and the procuring cause of his mediatorial glory. The disciples gazing upon the thrilling scene, and hearing the words spoken by Moses and Elias, and the voice from heaven declaring: "This is my beloved Son, in whom I am well pleased; hear ye him," no longer saw the kingdom of God, through a glass darkly. The glory of it overwhelmed them with wonder and joy, and opened their eyes to see the relation of the death of Christ to his own glory and the salvation of a lost world. In the light of this exhibition of the kingdom of God, as well as other teachings of the divine Word, the cross is the focus of all spiritual truth, and the radiating point of all saving knowledge. The death of Christ alone redeems the lost, and inspires them to rejoice in fellowship with him in his glory: "Thou art worthy \* \* \* for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and people, and tongue, and nation; and hast made us unto our God kings and priests." The disciples saw with their eyes, and heard with their ears, and now they know how glorious is the kingdom of God, and how indispensable to its consummation the decease to be accomplished at Jerusalem.

This vision of the kingdom of God suggests comforts, counsels and warnings for us all on such an occasion as this.

1. It removes the vail between us and the invisible world, and brings us to Mt. Zion, to the heavenly Jerusalem, to Jesus the Mediator of the new covenant, to the spirits of the just made perfect, and the blood of sprinkling, shed by the decease at Jerusalem. Of the great multitude that belonged to this church during fifty years from its organization, a large part have crossed the river and are in the better land. If the miracle performed upon Mount Tabor were repeated to-day, we, like Peter, James and John, should see Jesus in his glory, and our sainted kindred, fathers and mothers of this church, pastors, ruling elders, and others, in their glory. The Church on earth and in heaven is one. Let us open the eyes of our faith and see the cloud of witnesses surrounding us. Let us commune and worship with those who bore the heat and burden of the day in this church. They are beyond our sight, but surely not beyond the vision of our faith, at such a time as this.

Come, let us join our friends above,  
That have obtained the prize;  
And on the eagle wings of love,  
To joys celestial rise.

Let saints below his praises sing,  
With those to glory gone;  
For all the servants of our King,  
In heaven and earth are one.

One family we dwell in him,  
One Church above, beneath—  
Though now divided by the stream,  
The narrow stream of death.



One army of the living God,  
To his commands we bow ;  
Part of the host have crossed the flood,  
And part are crossing now.

In the light of this vision of the kingdom of God, how sweet the thought that all who have gone to glory from this place are one with us. Our worship to-day is like life from the dead. It is as if all, whose pilgrimage was in this church, were here again to join in the communion of saints, to sit together with us in this heavenly place in Christ Jesus, while we sing and pray and commune, and record the loving-kindness and tender mercy of a covenant-keeping God—theirs and ours.

2. A solemn warning also comes from the mount of transfiguration. The kingdom of God, in this vision, not only reveals Christ in his glory, with glorified saints, and saints of earth as his servants and the subjects of his favor and love ; but at the foot of the mount the devil holds in cruel bondage a human sufferer, and Jesus comes down and casts him out. The decease at Jerusalem has exalted the God-man to be the Ruler both of heaven and earth, both of the righteous and of the wicked. The approval and reward of his death have been proclaimed from heaven : “Sit thou on my right hand, until I make thy foes thy footstool.” “Who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death,



even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every other name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The kingdom of God includes not only his willing and obedient children, but also those that rebel against his reign and reject his grace. You must either be saved by his death, or be dashed in pieces like a potter's vessel. He will reign over you either in your salvation or in your destruction. He offers to save you. He says: "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." If you persist in rebelling against his gracious rule, you will fall under his wrath. He will declare: "Those, mine enemies, which would not that I should reign over them, bring them hither and slay them before me." "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." "Blessed are all they that put their trust in him."

Prayer was offered and the following concluding hymn was sung:

Sweet the time, exceeding sweet!  
When saints together meet,  
When the Savior is the theme,  
When they joy to sing of him.

Sing we then eternal love,  
Such as did the Father move:  
He beheld the world undone,  
Loved the world, and gave his Son.

Sing the Son's amazing love ;  
How he left the realms above,  
Took our nature and our place,  
Lived and died to save our race.

Sing we, too, the Spirit's love ;  
With our stubborn hearts he strove,  
Filled our minds with grief and fear,  
Brought the precious Savior near.

Sweet the place, exceeding sweet,  
Where the saints in glory meet ;  
Where the Savior's still the theme,  
Where they see and sing of him.

The service was closed with the benediction.

The evening services were introduced by singing the anthem: "WHEN THE LORD DOTH BUILD UP ZION." The Scriptures were read by Rev. A. B. Morey, after which the following hymn was sung :

Welcome, days of solemn meeting ;  
Welcome, days of praise and prayer ;  
Far from earthly scenes retreating,  
In your blessings we would share ;  
Sacred seasons,  
In your blessings we would share.

Be thou near us, blessed Savior,  
Still at morn and eve the same ;  
Give us faith that can not waver ;  
Kindle in us heaven's own flame ;  
Blessed Savior,  
Kindle in us heaven's own flame.

When the fervent heart is glowing,  
Holy Spirit, hear that prayer :  
When the song of praise is flowing,  
Let that song thine impress bear ;  
Holy Spirit,  
Let that song thine impress bear.

Prayer was offered by Rev. Robt. D. Morris, D. D., of Oxford, Ohio, after which the congregation sang the hymn :

Children of the heavenly King,  
As ye journey, sweetly sing;  
Sing your Savior's worthy praise,  
Glorious in his works and ways.

Ye are traveling home to God  
In the way the fathers trod;  
They are happy now, and ye  
Soon their happiness shall see.

Fear not, brethren; joyful stand  
On the borders of your land;  
Jesus Christ, your Father's Son,  
Bids you undismayed go on.

Lord, submissive make us go,  
Gladly leaving all below;  
Only thou our Leader be,  
And we still will follow thee.

# The Glory of the Departed.

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SERMON

BY

REV. A. B. MOREY,

PASTOR OF THE FIFTH PRESBYTERIAN CHURCH, CINCINNATI.



## THE GLORY OF THE DEPARTED.

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TEXT.—1 John iii. 2, 3: “ *Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.*”

THIS is a royal text. It is crowned with a wealth of meaning that must always give it the very chief place in all our ideas of our future life. It tells us first of all what we are who believe in Christ. We belong to the royal family of heaven—we are upheld by the same love which upholds those around the throne of God, and we have promised to us an inheritance of glory. These are only the initial letters of our condition, as children of God. No one can tell what it all means. But this much we can experience. We are loved, cherished, supported, by our Heavenly Father.

Once we were not that. “ *Now are we the sons of God.*” That is our glorious position and privilege at present. There was a time, however, when we were in no sense the children of God as we now are. There was a time when the writer of these words, and they to whom he wrote them, were “the children of wrath.” To be a child of God, as it is here stated, is to be born again, and to be born is to begin to be what we were not before. Many of us can remember the time when this family spirit of God



was not in us. We had no such intimate interest in him as a child has in a parent. The mere things of this world took up all our time and thoughts. To get on, to push our way upward in this earthly life, was our highest aim. Anything above that which pertains to this present life, anything like God's service, God's love, God's worship or a life with Him hereafter, all such things were dull and stupid. We could not care for them; we wondered why sometimes. The fact was, something was dead or not begun in us. As the electric spark can not travel along the line, away from which the wire is bent, so our souls once bent from God, there is no way for our love to find him. There is a blank between him and us. That is the case with every one not born of God. Just try it. Put the simplest question about this new life to any one not converted, and what will be the answer? A vacant, puzzled look, a scornful laugh, or utter indifference. The person knows nothing about it. He scarcely believes in the existence of such a thing, and you can not prove, to his satisfaction, that there is such a life. Can a man who has never learned the meaning and use of figures follow you in the solution of a difficult problem in mathematics? He has not the slightest idea of it, no more than a blind man has of color, or a deaf mute has of sound. As little can one outside of God's family comprehend anything about the great glorious spiritual life inside of that family.

There *is* such a life. Says one who is born into that divine household: "Now are *we* the sons of God." Now *have* WE, by some grand, strange process,

become alive to God. We are especially, individually endeared to him—endowed with the same nature with him who made heaven and earth. What a position in which to be placed here on this earth! The glory of it bursts forth in these words of the apostle right before the text: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore," *therefore*, "the world knoweth us not, because it knew him not."

There is no mistake about this very high place where we believers in Christ stand. "Now *are* we the sons of God." That much is sure, certain, known, evident.

And the narrow space between the past and future which John calls "now," is marked off by him as the spot on which we can stand, and say, and show that. It is a revealed promontory in the midst of a dark, infinite ocean, made bright by this one beam of light from God's throne: that, we are the children of God. The line of thought into which we were led this morning left us upon this present point of time looking forward to what we are to be. I prefer keeping right on in the thought, rather than draw your minds aside to what I had intended to present to you. My experience so far in this anniversary has not been what I expected. I was indulging the idea that I would love to linger in the past, but I find that every thought sent back into the past goes bounding forward into the future. I can not think of the children of God who once lived, and loved, and labored here, without thinking of where and how they are living now. My mind has been like a bow. The further back into

what has been I draw it, the further forward the thoughts fly to what will be. So to me this occasion is like an illuminated platform, thrown up for us to come upon and look off and onward to what we, and those who have gone before, "shall be." Standing then, where we do this evening, with the light of our new divine relationship shining upon us, with the good deeds of the founders and builders of this church uplifting us, let us lift our eyes and see the glory of the departed: see what lies before us—what all this that has been done for us, and to us, and by us, will bring us.

The very first look of the apostle was into that which he did not know. Before describing what we shall be, he stops, dazzled by the light which no man can approach unto, and says: "It doth not yet appear what we shall be." We shall be something more than we are now, something which we have never yet been, something of which we can not form an idea. This "we shall be." He does not say: "It doth not appear *whether* we shall be," but *what*. Whatever mysterious and unknown changes the future may bring us, we shall *live* on and that gloriously. That much of the dark veil that hangs over the future has been drawn aside. We *shall be*, but *what* is not yet clear. Our Lord himself now and then lifts enough of the veil to show a spark or two of the coming glory. But each revelation starts more questions than it settles. He tells us that in certain respects we shall be as the angels of God, but what are these angels? Who can tell? We learn from him that we will be with him, where he is, and behold his

glory, which the Father has given him. But what is that glory? In what form shall we see him? In what form shall we be? Who knows? We know that when our souls quit our bodies, we will not be like strangers in a strange land, but we will feel at home with our Savior; but how, or where, or when? Paul has a good deal to say about our future bodies. He proves the great fact that the dead shall rise and when he comes to answer the question: "How are the dead raised up, and with what body do they come?" we might naturally suppose that now the question—what we shall be—will be answered. But no. He tells us that we shall be changed, raised in incorruption, in glory, in power; but he drops no word that explains what this spiritual body is, or of the process by which we pass into it. This much is certain: "Flesh and blood can not inherit the kingdom of God." But what an uncertainty does this very certainty throw around our future. What kind of a state is this in which flesh and blood can not come? Suppose a steamer had been wrecked on a rock, and a party had undertaken to raise her, under the contract that she would be exactly as she was, only no wood or iron should inherit her. What sort of a vessel would that be, without wood or iron? What sort of a body shall ours be in its celestial condition, without flesh and blood—without that which is now our framework and locomotive power? Can we conceive of a body in which all of what we now see of each other shall be left out, and yet not so as to destroy our personal identity, or rob us of a single individual feature? Every part of our personal being will be pre-

served perfect ; for this mortal will not be laid aside. It must *put on* immortality. It will not be transformed, or transferred,<sup>9</sup> or transfigured. We are "to be *clothed* upon with an house which is from heaven." Can you conceive of such a condition? Who can tell what we shall be? We know that we shall rise when this physical condition shall be changed, or we shall be unchained from it, like a bird freed from a snare. But after all, how shall we feel when lifted up? What shall be our experience? We know that we will have a body of great beauty and power. Paul says it will be a *glorious* body, but when we send our thoughts out in search of what it all means, we have to fall back upon the conviction that it is more than we can think out. After we have said all that can be said about it, we have to still say it is nobler, lovelier, more glorious than that.

The Bible's only appeal is to nature. That is all that we can do. Go to something which we can see or imagine as our guiding thought, and follow it as far as it will take us. Think of the old eagle brooding over its nest, and the eaglet hid away in the shell. Suppose that unhatched eagle should undertake to realize how it would feel when it gets out of its shell and flies from the nest. By and by the shell is picked away, and the eaglet spreads itself, but as yet unfledged, with no power in its wings, no power anywhere belonging to it, it lies quietly in its nest, fed by the parent-bird. And as it lies there, peering over the nest and looking down upon the rocky world from off its cliff, what can it be supposed to know of flight? But by and by there comes a day when

power is given to it to fly, and it spreads its wings, and with a mighty sweep rises upward and swings round in vast circuits of the air, and feels itself in every feather an eagle. But how much think you did that eagle know about it in the nest? How much more are we, in this life, than just hatched in our nests. We peer over the edges of our being, and look off into the vast universe of "what we shall be," wondering how we shall feel when we fly into what is promised; but who can tell when the word comes for us to go, and power is given us to fly, and we, leaving the world and all the things thereon behind, speed away through all the realms of glory? Who can tell, from our simple experience here, what that great flight into another life shall be? It will be something magnificent, transcendent. We can not be too extravagant in our words about it; but how little do the words bring to us when we utter them. The Apostle John was permitted to look over into the spiritual world, and from what he saw he draws a very vivid description of our heavenly life. He lets us see that none of the things that are now pressing upon us will touch us there. But the description is drawn entirely from our habits and needs *here*, not from what we shall be and have *there*. It is as if he had helped us to build out of our present thoughts and feelings a ladder upon which we can climb and look over into heaven, but when we come to place it against the walls of the celestial city it is too short, and does not lift us high enough to make it "appear what we shall be." It places us, however, far above and out of the reach of all the evils of this world. There is nothing



in our present imperfect state that can convey to us what our future perfect state shall be. It is like everything else about us. In the helplessness of infancy it does not appear what the might of manhood shall be. We will outgrow many things as we go on with our experience and education. These things that seem to be everything to us now, may be nothing to us then. While the grain is growing, the stem is about everything there is to it. When it begins to top out, the husks and little wrappers that surround it and nurture it are the all-important things. But when the wheat is ripe, and ready to be reaped, what do we call these various nursing agencies that were so necessary to the growth of the grain? Chaff. And what is that good for? Nothing. It has done its work and is thrown aside, as of no more use. Something like that takes place in the soul. Paul says there are many things that are almost everything to us now, but their sole sphere is local and physical. When our souls are ripe for glory, what is so necessary will drop off as chaff. And who can tell what shall be our condition when we have no longer to contend with what now takes up our time. When all these appetites which we have to feed shall be left behind; when we can say to sleep, "farewell," and to bread and water, "I have no more need of you"—what difference will all that make with us? We do not know enough to know anything about it. After all we know about ourselves, and we know much, we have not yet got hold of anything that will make it "appear what we shall be." It is well that it is so. We should be homesick for heaven if we knew a lit-

tle more. If we could catch one glimpse of the glory that is waiting for us, it would require more grace than any of us have to stay here much longer.

There is one fact, however, in the future, which John says further on in the text, we do know, and it is such a blessed part of this unrevealed glory that it makes up for all we do not know. He states it in the text as if it was everything. He puts all this that is uncertain in such a shape around this that is certain that the known stands out more clearly because of the unknown; as the painter puts upon the canvas the dark background, in order that the one central figure may shine out clear and distinct. And what is this one positive fact? This is the way it comes out in the text: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we *know* that, when he shall appear, we shall be *like* him." We shall be *like* our Jesus! Our heaven is to grow out of what he is, so that we may not have a single thought about it in which he is not. He is to be to all there the center of our very being, so that when we come to ask about what we are, or shall be, our best answer will be found by pointing to *him* and seeing what *he* is. *There* is heaven—to be with him. *That* is heaven—to be like him. That is the great aim of the whole gospel—to show us Christ and make us like him. "The Lamb is the light" of heaven and of the entire pathway to heaven. Our Christian life begins with Christ, as the day begins with the sun. The first conviction which the Spirit of God flashes across our guilty souls is: How unlike Christ we are! And the prayer that finds its way the most frequently



up to him is: Make me like thyself. That is the deep daily struggle of every saved soul—to be Christ-like. The mere fact that we are in any respect now like him helps us over the rough places of duty. It reconciles us to the trials of life, to remember that we are even “partakers of his sufferings.” But to be like him in glory, what will that be? Not perhaps like him in grandeur, but in kind; in kind of body, in kind of mind, in kind of moral nature. There is something inspiring in that. We sorrow now because we are so unlike that perfect pattern. While he was here in the flesh he labored day and night. How slothful we are! What prayers he offered up, with strong crying and tears. How lifeless our praying is! It was his meat and drink, to do the will of God. How selfish we live! He triumphed over every temptation. How shamefully we yield! We seem to be entirely different. But all that is to be changed. “We shall be like him.” That we *know*. How can that be? “For we shall see him as he is.” Marvelous must that sight be. Wonderful must *he* be, that the seeing of him can bring about such a change in us. We can only think about him now, and our thoughts are partial and mixed with more or less of error. His character is only dimly outlined before us. Before we can get much comfort from our views of what he is, we must reason them out and justify them before our judgment. And we reason so much before we let our love go out to him, that we are chilled even when we are convinced. We keep him so long knocking at the door, hold him so much aloof from us, that when we do admit him we scarcely feel

the warmth of his presence. But there are times, as many of us know, when our thoughts of Christ seem to start up within us with a strange, sudden self-illumination, when what Christ is comes upon us with such an overpowering vividness as to demolish every doubt, and bring in on our souls a peace that is just unspeakable and full of glory. I remember going once in the shop of our beloved Bro. Sloan, when he met me with a glow of gladness on his face and with both hands extended to me, said: "Oh, I've had such a sight of my Savior!" Kneeling down he prayed for you and me, as I never heard even him pray, lifting me up to almost see what he seemed to see. The next prayer-meeting in the church was the beginning of that wonderful revival, when so many were gathered in the kingdom of Christ. It began in that blacksmith shop. Such visions are rare and brief, but they are the promises of what shall be. They are the premonitions of the opening of some inward eye which shall see and feel as we can now only imagine. They are the foreshadowing of the time when these glorious realities which now lie behind the material face of things, of the existence of which we are only told, shall be seen in the clear light in which we shall see our Savior "face to face." Who has not hungered for such a sight of Christ? We believe he is ever near us. We know "he is very present in trouble." He whispers thoughts to us at times, as we go along in our duty, that quicken our steps and start us up as we walk along the street. But he never shows himself. We have never seen him as yet. But we *shall* see him. What if he should show him-

self now? What a rapture of joy would rush into our souls if we could look upon him this moment, upon him whom our souls love! The promise is we *shall* see him soon, not as he was, but as he is; not as his head was once, torn with thorns, but as it is, crowned with glory; not as his hands were, wrenched with agony, but as they are, wielding the scepter of universal dominion; not as his face was, marred more than that of any man, but as it is, gleaming with the gladness and glory of God. *Then* we shall be *like him*—with no more burden, no more sorrow, no more sin than he has. I can not tell you how I am affected by such a hope. It seems as if Christ himself was strangely moved when he comes to speak of it. You have noticed the fond, tender, caressing language in which he speaks when he is telling us about having us with him in glory. There are some of the words which he has inspired that twine themselves around my soul, as I have seen the morning glory climb upon the trellis work, twining in and around and about it, and will not let go. There are some sayings in the Scripture that run in upon my soul, and hang their tendrils about my heart and cover it with blossoms that make my whole being bloom with joy. This text is one. That passage is another where God says he will be with his people, and shall walk with them, and dwell with them, and wipe all tears from their eyes, and they shall go no more out from his presence. There will be no night there, no need of the sun, for the glory of God shall lighten it. The joy that beams from his face will light up our life. There are many sayings of his Word when he seems

to clasp his children tenderly to himself and assure each of them separately, and all of them together, that their pilgrimage is over—that their education is far enough along for them to come home and never leave him forever. Why, Christ tells us that when a single one of us shall turn by repentance to go to that home in heaven, there shall be “joy in the presence of the angels of God.” God is so glad that he shows it to all around him, and they too catch the fire of it.

Oh! when “we shall see him as he is” in his love for us, in the gladness of his heart over us; when “the joy that was set before him,” and for which he “endured the cross, despising the shame;” when that joy is fulfilled, and we see him in it, and share it with him—why, what change will not the sight of such a scene make in us! Make us like him? That it must; it shall. So glorious will be the sight that it will awaken whatever there is in us, and we shall be surprised at what we are and can be. I have read this story of an organ. The player was a poor performer. One evening, being sick, a stranger offered to play for the evening worship. He played through the simple airs that were usually played, then he began to feel his way along the keys with such strange and hitherto unknown power that those who listened turned and looked amazed at what they heard. And as the stranger went on, opening sweeter and sweeter harmonies, the organ seemed to the worshipers to be something different from what it had ever been before. No one knew the instrument, so new was its power. So when Christ shall pass the hand of his love over our souls, and bring out the long-delayed music of

our hearts, the long-hidden powers of our being, those wonderful harmonies of our nature which now we can not understand, and of which we seem to be utterly incapable and unconscious, then methinks all the heaven will stop to listen as they hear the new song of redemption, which our Redeemer will bring out from us. We will be amazed at what we *are* in the hands of Christ, as he says he will surprise us by showing us what we *have* been to him in doing our little good deeds to the least of his. Then shall begin to dawn upon us "what we shall be."

And when shall all this be? The only answer that comes to us is, "When *he* shall *appear*." In his appearing shall all things appear. God has willed that the morning which shall throw light upon our whole future can only dawn at the second coming of Christ. However pure and happy may be the state of those who once served the Savior here before us, and with us, and now are serving him in the spirit world, "it doth not yet appear what they shall be," and will not till he comes the second time, and come he will. That is taken for granted by the apostle. He merely says: "*When* he shall appear," as if it was absolutely sure. It *is* as certain as the word and oath of God can make it. There is no more doubt of this "appearing of our Lord," than there is of the sun rising out of this night and make all things clear that are now hidden in the darkness. Oh! surer than that; for there is some doubt about the sun appearing to-morrow. There is a night coming when the only light to bring in the day will be *Christ come*.

Now to that one bright fact in the future we are di-

rected to look. While we are given to understand that the vail must still hide the secret things of God, until his own hand shall draw it aside, yet we are over and over again told to "look for that glorious appearing of the great God, and our Savior Jesus Christ," as if that luminous point ahead of us would illuminate everything. And what will follow the looking at this spot of which only the bare bright fact we know? While I ask the question, does there not start up in your mind the answer, or what is the same, this question: How can I prepare for this great sight, so that whatever my future turns out to be, I may be fitted for it? What does the apostle say about *that*? Here it is: "Every man that hath this hope in him purifieth himself, even as he is pure." Let us be sure that we read these words rightly, and understand what they say. As they are printed in our Bibles, there is danger of making a mistake. They look as if they meant, Every man that hath this hope in *him*, *within himself*, cherishing in his own heart a hope of heaven, that *he*, because of that hope in himself, will purify himself. But that is not true, and it takes all the force out of the words to say so. Very many are cherishing a hope of heaven without a care of holiness. Purity is not always the result of such a hope. If, however, you will take your Bibles and put a capital H to the word "him," in whom the hope is, and make it mean the Lord and not the man, we can get the correct idea. For it really reads, Every one that has this hope in *Christ, resting on Christ*, that man, and because of that hope in Christ, will purify himself. That is true, and it puts life in



the words to say it. There is no reason whatever why any one who is cherishing any other hope should expect it to be well with him. It is a mere fancy and has no force in it. The hope that purifieth rests on a sure foundation. It is grounded on the Son of God, not on the purity of our past lives, or character of our present desires, or on anything that is our own, but solely on our blessed Lord. There is something in that to stimulate us to purity, to kindle in us the desire to be as pure as *he* is. It will keep up a life-long struggle to be the persons the judgment-day calls for, and for whom God's heaven is waiting.

It is well to stop and think about this high standard of purity, which Christ sets before us in order to stir up efforts and purposes to be pure. The artist sometimes puts a perfectly pure pebble in his hand while at his work, and once in a while looks at it. It is to tone up his eyesight. In working paints into tints the eye gets down and dull, and there must be some color at hand that is perfectly pure, to sharpen up his sight, so that he can distinguish the nice shades. In working in this world, where there is so much to lower our standard of right and wrong, our spiritual sight becomes worn and weakened, and we need continually something to tone up our moral sense. The holiness and heaven that Christ has prepared for us, the perfect peace and purity that dwell there with him and in him, that is the very ideal of all that is beautiful, and true, and noble, and loving. To make us look at that which we can be in Christ, so as to make us like him, God sometimes darkens all the sky save where he is. He spreads suffer-

ing all around us, until there is no place left to which we can flee for refuge but Christ.

There is an aged blind woman, whose sightless eyeballs have been straining to see the day for these years. It is said that her room is one of the sunniest in her city. She says: "Christ is the light thereof." It is that same light that will gild the waters of death, and make it "the shining shore" of which we sometimes sing.

Does it not pay, then, to be a Christian? Has it not paid our beloved brothers and sisters, who have gone to see Christ before us? The joy comes out in all directions; but what makes it doubly delightful to us now, gathered as we are to renew our friendships, is the very precious part of our reward, which comes to us in the recognition of each other in our heavenly home. It is in this struggle to be like Christ that we get the preparation to know one another. The suffering that cost us to be pure, "as he is pure," will be one great part of the joy of recognition. Strange that there should ever be a doubt about that among us who have labored together in the Lord. The doubt can only come from forgetting who we are and what we have been doing. A few years ago there strolled into a town in Illinois an old drummer with his drum. His remarkable skill drew around him a large crowd of citizens, among them an old fifer who lived there. It was arranged that they two should play together. They were both old and gray, and bowed down with infirmity. As they went on with their music the drummer dropped his sticks, turned square round and faced



the fifer, rubbed one hand over his eyes, and with the other pushed up the fifer's cap, and, peering into his eyes, said: "Is not this John? Did not you play that at Lundy's Lane, as we charged the British when the sun was setting? Did not I drum it there by your side?" The fife and drumsticks dropped, and then two long-forgotten comrades in war were in each other's arms. It had been nearly half a century since they had met. Time had hacked at their bodies, till they were seamed with scars. But there was something in the music, or in the men, that had not changed. I can not tell how it will be, my friends, but somehow, yonder in heaven, we, who have "battled together for the Lord," will find out each other, changed as we shall be. There will be something in our voice, or form, or flash of the eye, or simply in what we say, or in the way we say it, or in what we do. There will be something that will reveal the wonderful secret. Every one of Christ's children who have walked these streets of Franklin, we will know as they walk the streets of the New Jerusalem. And think you the joy of that meeting will not more than make up for all the self-denial through which we had to go to be Christ-like, and all the pain which our purity cost us. Thank God for the service and suffering for Christ that marks us off for that heavenly meeting, that makes and preserves our friends to us. It is this holy work that has brought us together once more on earth, that makes us one for heaven and in heaven.

After prayer, by Rev. Eliphalet Kent, of Shelbyville, the congregation joined in singing:—

All hail the power of Jesus' name !  
Let angels prostrate fall ;  
Bring forth the royal diadem,  
And crown him Lord of all.

Crown him, ye martyrs of our God,  
Who from his altar call ;  
Extol the stem of Jesse's rod,  
And crown him Lord of all.

Ye chosen seed of Israel's race,  
Ye ransomed from the fall ;  
Hail him, who saves you by his grace,  
And crown him Lord of all.

Sinners, whose love can ne'er forget  
The wormwood and the gall ;  
Go, spread your trophies at his feet,  
And crown him Lord of all.

Let every kindred, every tribe,  
On this terrestrial ball,  
To him all majesty ascribe,  
And crown him Lord of all.

Oh ! that with yonder sacred throng,  
We at his feet may fall ;  
We'll join the everlasting song,  
And crown him Lord of all.

The benediction was pronounced by Rev. A.  
Parker, of Columbus.

AT half past ten o'clock Sabbath morning a very large congregation assembled to hear the sermon to be preached by Rev. J. F. Tuttle, D. D., President of Wabash College.

The choir sang the anthem: "SEEK YE THE LORD."

President Tuttle invoked the divine blessing, after which the entire congregation joined in singing the hymn:

Blow ye the trumpet, blow!  
The gladly solemn sound;  
Let all the nations know,  
To earth's remotest bound,  
The year of jubilee is come;  
Return, ye ransomed sinners, home.

Exalt the Lamb of God,  
The sin-atonig Lamb!  
Redemption by his blood,  
Through every land, proclaim:  
The year of jubilee is come;  
Return, ye ransomed sinners, home.

Ye slaves of sin and hell!  
Your liberty receive,  
And safe in Jesus dwell,  
And blest in Jesus live:  
The year of jubilee is come;  
Return, ye ransomed sinners, home.

The gospel trumpet hear,  
The news of pardoning grace:  
Ye happy souls, draw near;  
Behold your Savior's face:  
The year of jubilee is come;  
Return, ye ransomed sinners, home.

Jesus, our great High Priest,  
 Has full atonement made;  
 Ye weary spirits, rest;  
 Ye mourning souls be glad:  
 The year of jubilee is come;  
 Return, ye ransomed sinners, home.

President Tuttle then read selections of Scripture and led the congregation in prayer.

The pastor announced the following hymn, which was sung:

Hark! the song of jubilee,  
 Loud as mighty thunders roar,  
 Or the fullness of the sea,  
 When it breaks upon the shore!  
 Hallelujah! for the Lord  
 Good omnipotent, shall reign!  
 Hallelujah! let the word  
 Echo round the earth and main.

Hallelujah! hark, the sound,  
 From the depths unto the skies,  
 Wakes above, beneath, around,  
 All creation's harmonies!  
 See Jehovah's banner furled,  
 Sheathed his sword, he speaks—'tis done,  
 And the kingdoms of this world  
 Are the kingdoms of his Son!

He shall reign from pole to pole,  
 With illimitable sway:  
 He shall reign, when like a scroll  
 Yonder heavens are passed away,  
 Then the end: beneath his rod  
 Man's last enemy shall fall:  
 Hallelujah! Christ in God,  
 God in Christ, is all in all!

After some very appropriate introductory remarks, in which President Tuttle referred to the church as "occupying an illuminated platform," and about to "commemorate the virtues and works of the brave men and women who had dared to meet the hardships of pioneer life, in order to lay here the foundation of homes and society," he announced as his theme, GOD'S WORK IN THE WORLD THE LAST FIFTY YEARS.

1824.

1874.

# GOD'S WORK IN THE WORLD

THE LAST

# FIFTY YEARS.

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A DISCOURSE

PREACHED AT

*Franklin, Indiana, November 29, 1874.*

BY

JOSEPH F. TUTTLE, D. D.,

*President of Wabash College.*



## GOD'S WORK IN THE WORLD THE LAST FIFTY YEARS.

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TEXT.—Numbers xxiii. 23: "*What God hath wrought!*"

My theme is, *God's work in the world the last fifty years*; and, in the first place, let me show in what ways it may be said that God has been working in the world.

In general God works through the so-called laws of nature. These are a necessary condition to the more specific methods which I shall name. Progress in any department of nature, or in the spheres where rational and free human beings act, is conditioned on the constancy with which the Creator works through the laws of nature.

It is a very surprising and beautiful fact that human progress is very closely connected with the work of men of genius. This progress has been dependent on the scientific discoveries, the practical inventions, and upon the philosophical formulas which express the rights of men in society, and their faith as moral beings in God. The ordinary mind gropes in vain in the midst of the endless mazes of material and spiritual phenomena until the men of genius open the hidden mysteries of nature, and announce the great principles which determine man's relations in the family, the society, and the moral government.



Mr. Carlyle pleasantly speaks of such men as "the living light-fountain, which it is good and pleasant to be near; \* \* \* not as a kindled lamp only, but as a natural luminary, shining by the gift of Heaven."

What a debt the world owes to the men who have made the great discoveries of the forces which have given such an impulse to human progress, electricity, electro-magnetism, steam, and who have invented the steamboat, the railway, the telegraph, the mowing and the sewing machines! Surely such are "luminaries shining by the gift of Heaven."

And so are the men who have genius to make and employ money to produce values. The silver and the gold are the Lord's, if for no other reason that money-makers receive their gift to make money from Him who taught Newton the path among the stars, and the scientist the secret things of the Lord in nature.

The same is true of the men who have announced the great principles which guard human rights, principles formulated by statesmen, fought for by heroes, and died for by martyrs. They are God's workers, and in so saying I do not assert that each one of these workers is a good man. La Place was a great astronomer; but in saying, "There is no God," he was not so great as Kepler, who said: "O God, I think thy thoughts after thee!" and yet of both of them, and all whom they represent, God may well say, claiming them as his servants: "Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?"

Let me here arrest this strain of remark by again

stating the truth that God in various ways has been working in the world, not only in the stupendous fabric of nature, but in the rise and fall of nations, in the advance of civilization and religion, in the bettering of the conditions of mankind, in the discoveries of science, in the works of art, in the creation and use of capital, in the deeds of great men, in every department of thought, in one word, in all that has taken place in the world. If so in general, then is it so also with the period with which we are now dealing. God has been working his work in the world during the last fifty years.

In the second place let me name and describe briefly several lines of thought which indicate how remarkable has been the progress made during the last fifty years.

I have already shown you that it seems to me both philosophical and grateful to recognize God as in these several respects working in the world. In this review we will not say even in our hearts with the fool : "There is no God," but rather with true wisdom : "What hath God wrought!"

My remarks will be grouped under four heads.

I. The physical changes effected during this period. I shall mention those mainly which tend to make the earth a better place for man's residence, and man a fitter inhabitant of the earth. Among these changes we have this, that millions of acres of land have been reclaimed for man's use in that time. Not including Ohio, Indiana and Illinois, 50,000,000 of acres of land west of the Alleghenies are now plowed that fifty years ago were wild.

In the islands of the Pacific that have been civilized during that period vast areas have been subdued. The Malthusian theory of increasing population, and the means of sustaining them not increasing, is a great deal farther from realization to-day than it was fifty years ago.

In this country, and no doubt in others also, vast tracts of marsh lands, and lands under water, have been reclaimed and built on. The values thus created in the vicinity of Boston, New York, Baltimore, Philadelphia, New Orleans, and other cities, amount to hundreds of millions.

Not fifty years ago the favorite skating park of New York was where Canal Street now is, and opposite the city, on what was either marsh land or land under water, are the depots, yards, freight houses, wharves and piers of four mammoth railroads, and these properties are worth millions.

In this connection let me ask you to reflect on the vast revolution that in that time has taken place in farming implements. The plow, harrow, hay-fork, rake, scythe, cradle, flail, hoe, and a few more instruments in use half a century ago were very rude. In the coming Centennial Exposition a most attractive section could be made by gathering the rude utensils of the farm half a century ago, and placing them in contrast with the plows, mowers, reapers, drills, corn planters, threshers, and all the ingenious and varied instruments which belong to the farm now. Indeed in these respects, as also in the matter of enriching and draining lands, the improvements of seed

and stock of all sorts, the changes have been very wonderful.

The same might be shown of commerce and trade, and also manufactures, but I have not time to dwell on them to show the marvelous growth of such centers of commerce as New York and Liverpool, and such centers of manufactures as Lowell and Glasgow. I may add in this connection that the growth of capital in the world during that period has been enormous. Not to name the old money centers of Europe, what a vast growth of capital has there been in this country! During that period what vast fortunes have been realized!

Let me add a few facts from our census in regard to our own country, to show what has been done in this period. We have organized thirteen new States and nine Territories out of what was a wilderness fifty years ago, with only 89,000 people in it. There are now on that same area 10,000,000, who produce on the 50,000,000 of new acres they have plowed almost a billion of dollars annually. At that time Ohio, Indiana and Illinois had 783,000 people; to-day they have not less than 7,000,000.

The growth of this sort has not been confined to the Western States. For example, New York and Pennsylvania have grown in population from 2,372,000 to not less than 8,000,000. But these facts are sufficient as indicating the vastness of this class of physical changes during this period in the world, but especially in our own country.

Among the most powerful agencies effecting these and other great physical changes are the *canal*, the

*railroad* and the *magnetic telegraph*. It is a most curious and instructive chapter in the growth of nations, and in the changes which produce growth in values, to trace the almost miraculous effect of the canals in the old world and in the new.

Let me refer chiefly to our western country. Fifty years ago, in Central Ohio, thirty bushels of wheat barely sufficed to procure five dollars to pay a certain farmer's taxes! And at the same time farmers in the Wabash Valley actually hauled their wheat to Chicago, a load of it being worth enough when there to buy a barrel of salt! The Western States raised large amounts of grain which had very little value. The same was true of the coal and the minerals of the East and the West.

The canal was like Aladdin's lamp, turning these bulks of produce into gold, by providing for them a way to market. The Ohio, the Wabash and Erie, and the Illinois and Michigan Canals accomplished miracles for the western country.

The *railroad* was a mightier and more permanent agent, and the half century under review was in its fifth year, 1829, when George Stephenson placed "The Rocket," the prototype of all locomotive engines, on the rails, the beginning of a new and most astounding development that has changed the very world. Europe feels this power in every nerve. The force and value of it in Great Britain are incalculable. It is regenerating Egypt and India. It thunders along the valleys of the Nile, the Ganges and the Mississippi. It has tunneled the Hoosac, the Apennines and Bergen Hill. It has climbed over the Alle-

ghenies and the Rocky Mountains. It has bridged the Niagara, the St. Lawrence, the Mississippi, and, overcoming all obstacles, has spanned continents.

In 1824 there was not a mile of railroad on the globe, now it is said there are 200,000 miles, built at a cost of four billions of dollars. Over 74,000 miles, or one-third of the whole, are in our country. And this change has all taken place within the period under review. The first rail was laid on this continent in 1830. If we analyze the 74,000 miles of railroad in the United States we stand confounded at the results, since this mighty agency has reached every State, and almost every Territory, of the Union. The stage coach and canal packet are succeeded by the swift palace train, as the Conestoga wagon is by the freight train. It is astonishing what we can do in the way of travel through this agency. From Boston to Washington was a journey of several days; now it is a day's journey. Formerly, by coach and steamer, the traveler, in a period of from two to four weeks, could go from New York to New Orleans, and by a journey of several months to San Francisco. Now he can make the one journey in sixty hours and the other in a week.

This agency affects all things which seek a market, so that the railroad has made the eggs of Ohio, Indiana and Illinois now bring more cash than their hogs did before the canal and railroad reached them. There is not a pound of cotton, or a bushel of grain, or a fleece of wool, or a fat hog, or a fat ox, or a horse, or a foot of lumber, or a yard of cloth, or any article of any sort, produced in any part of the coun-



try, whose value is not increased by the railroad. The largest increase is in real estate. It is impossible to exaggerate when we attempt to tell what the railroad has done for lands and other real estates, whether in city, in forest, or in mine, or in manufactory. If we could get a fair estimate of the value of real estate in this country in 1830 we should find that the railroad has probably added to that value all it cost to build it.

It is wonderful to think of what this force, which belongs to the last half century, has accomplished for the world in very many respects, and without becoming a partisan in the conflict now going on between capital and labor over the railroads, let me invoke your kindness not merely for the railroad, but for the men whose brain, enterprise and capital built it. For the business world to-day the *railroad* is the king power that moves it and makes its business possible.

But there is a third agent, scarcely less potent, and in most respects far more wonderful—the *telegraph*. This, too, is the child of the last half century. Men recently dead remember the flaming advertisements in the Philadelphia and New Jersey newspapers of the “flying stage-wagon,” which would take only two days to make the journey from New York to Philadelphia, and the admiration excited by the passage of a letter from New York to Charleston in twenty days! In 1845 one Thursday the great fire occurred at Pittsburgh, and the *next Sunday* the news reached Philadelphia! New York was separated by weeks from the capitals of the old world, also the new. But now, through the genius of Faraday, Henry, Morse and

Field, distance is annihilated as related to the transmission of news. The wires stretch over continents and under oceans, so that one in a telegraph office seems to be in the whispering gallery of the world. San Francisco, New York, London, Calcutta and Canton are neighbors. And I may not dismiss this part of my subject without stating that on the American continent there are 110,000 miles of telegraph lines, using 250,000 miles of wire; in other lands there are 250,000 miles of telegraphic lines, using 600,000 miles of wire, a total in the world of 360,000 miles of telegraphic lines, using 850,000 miles of wire. In this very year, 1874, there were sent over these lines 75,000,000 messages, at a cost of \$40,000,000! There are one hundred and forty-six principal submarine lines, which have laid 70,000 miles of cable, of which 50,000 miles are now in operation. The capital of sixteen of these lines amounts to over \$101,000,000! Truly, then, it was a divine thought, in harmony with facts, which led Miss Ellsworth to dictate my text as the first message over the wires: "What hath God wrought!"

What was said of the railway may be said of the telegraph; it has changed the very world itself. Business, social life, diplomacy, all things are changed by these agents of the period under consideration.

I am interested in tracing the changes effected in the various trades and manufactures within fifty years. As an illustration, one of the most important businesses in this country is the shoe business. Half a century ago machinery was scarcely thought of as likely to be applied here. In many country places



the cobbler actually went from house to house to make the shoes of the neighborhood. In the Middle and New England States were communities of shoemakers. There were thousands of little shops in which every pattern was cut by hand, every stitch made by hand and every peg driven by hand. Now machinery has assumed this work. It cuts the leather, fits and crimps it, sews and pegs it. In fact, the changes in this occupation alone are very wonderful, and they are a fair sample of changes in other forms of manufacture.

And at this point let me simply call attention to the changes effected in all kinds of business by *the division of labor*. The professions have been revolutionized by it since this period began. The lawyer of all work is succeeded by the lawyer who has a specialty, the general physician of the olden time by the surgeon, the oculist and the dentist. The old-fashioned merchant who dealt in everything is succeeded by the merchant who deals in one thing. Thus it is with all the occupations of life. They have undergone remarkable modifications in these respects within the last half century.

Fifty years ago all the trades that work wood did, as the shoemakers did, everything by human muscle. Compare an old saw mill with a Minneapolis gang saw mill, or a man sawing the lumber for house furnishing, or wagon making, or furniture, with the saws and planes of a modern mill, and you see at once how great the change in all these respects. We make mortises and tenons, we bore and we saw, we turn and we square everything made of wood, not by hu-

man muscle, but by machinery. It is indeed one of the most curious investigations we can institute to learn how many applications are now made of machinery to the manufacture of all sorts of wooden and metal merchandise from a shoe peg to a house, from an ax handle to a gang plow, from a pin to a locomotive. One can not touch a door, a window sash, a shoe, a plow, or any other useful article, without knowing that his house, his hat, his coat, his everything has been made by machinery which was not thought of fifty years ago.

New businesses have sprung up and grown to enormous magnitude within that period. For instance, shops for making and repairing cars in 1870 produced for market \$31,000,000, and for railroad repairing \$27,500,000! And to this we must add the capital and labor, jointly producing the almost inconceivable amounts of railroad iron, which in this and other counties are on the 200,000 miles of railway, and we see at once what has been done in this direction that was scarcely begun fifty years ago. It may be said, without exaggeration, that the great manufacturing towns and cities of this country have been founded, or at least attained their greatness, during this period. Lowell, Lawrence, Fall River, Newark, Pittsburg, Cincinnati, Chicago, and many such busy manufacturing places belong to this half century. The changes have been so vast and the results so great in the new manufactures alone, such as railway iron, locomotives, railway cars, sewing machines, agricultural machinery, and many other kinds of new businesses, that they seem like some wonder of a

fairy-tale rather than a sober reality, whose magnitude is too great for us to comprehend.

With a like result shall we be met if we remember that even inland steamers belong principally to this period, whilst all the wonders of the ocean steamers belong exclusively to it. One is both amused and amazed to note the much lauded but very cold fire-places of fifty years ago and compare them with the beautiful and comfortable stoves of our own day. The words "cooking stove" belong to the last half century, and they tell of amazing progress. Fifty years ago only the rich could purchase the coveted portrait and work of art, but now photography ministers both to the taste and affection of the rich and the poor. Within the last fifty years the vulcanization of india-rubber has added very greatly to the health and comfort of the human family, and that in a great many ways. It is a very wonderful agent in the world of to-day. To how many uses do we apply it?

To the same period belongs another famous discovery, which has brought relief to the multitudes of unfortunate people in the home, the hospital, and on battle-field, who have found the surgeon's knife the only means of escaping death.

Who can measure the value of the discovery of chloroform, the beautiful angel of the hospital and surgeon's table?

How much of human welfare and happiness depend on the means of producing light? Fifty years ago the tallow candle and the oil lamp shed light on the house-wife in her kitchen, the lady in her parlor, the mechanic in his shop, and student at his books.

With very little exception, the streets of the largest cities were then lighted with oil lamps, or were not lighted at all. But since the period began which is now under review, we may say in the words of Job: "The rock pours us out rivers of oil," and the mines of darkness furnish us coal which produces the most beautiful illuminating gas, now shedding light on countless homes, places of business and cities where men dwell.

Fifty years ago men, and even women, reaped with the sickle the harvest fields of the earth and mowed its meadows. How great a labor this was some of us remember. But thousands of mowing and reaping machines now transfer this immense labor from human to brute muscles. The song of the shirt: "Stitch! stitch! stitch!" was a very tragical fact in the lives of millions of men and women fifty years ago, but to-day millions of sewing machines have relieved the aching human fingers by compelling fingers of steel to do their work.

Fifty years ago most of the printing was done by the cruel hand press; to-day steam does the press-work.

Fifty years ago there were a few newspapers in this country, and there was only one religious weekly, but to-day our religious weeklies are numbered by the hundred, and our political and other newspapers by the thousand, and their issues by the million. In a word, if we compare our own country and the civilized nations of the old world as they are to-day with what they were half a century ago, these changes of a physical nature being almost miraculous, we may

well recognize the presence of a Higher Power, and exclaim: "What hath God wrought!"

II. Let us consider the last half century's progress in *educational* and *eleemosynary* institutions. There has been a great advance in the means of technical education in the old world, as in other departments. Popular education is gaining ground on the other side of the seas. Prussia has been a stern teacher of Europe, and such nations as France are learning the lesson. Education in the Sandwich Islands and other Pacific groups has made great progress.

The old world is waking up to know how important and obligatory the work of education is, and light is dawning on the masses. Whilst the Free Public School of this country dates back about two centuries, yet especially, outside of New England, this great American idea has received its chief development since 1824. In 1870 the Public Schools numbered 125,000, with 183,000 teachers and 6,228,000 pupils. Their cost was \$64,000,000. The higher institutions in 1870 numbered 16,545, with 37,700 teachers and 981,000 pupils. They cost that year \$30,675,000. In both the Public and the Higher Schools the growth in fifty years was from almost nothing.

The appalling illiteracy does not diminish the grand facts just named. Were we to name our colleges and universities, and were we able to name the sums bestowed by public and private munificence in the last fifty years, they would constitute an item of great splendor. Not stopping to name what has been done for the eastern colleges by benevolent men, I

may add that, with small exception, all the higher institutions of learning west of the Alleghenies have been planted and have become what they are during this period. Indeed, the work for education in that time has been one of almost inconceivable grandeur.

It is said that the *asylum* is the child of Christianity. The Romans had camps, the Greeks had groves, the civilizations of the old world had temples and fanes, but they had no asylum, no hospital, no retreat for the unfortunate.

A Christian clergyman first undertook to loose the tongue of the deaf; another devised the sign language for them, and another started the magnificent charities which are now the glory of our country. The Church of Christ is the mother of asylums, and I need not name the great Christian men—clerical and lay—who have conducted these enterprises to their present glory.

The work of building asylums for the deaf, the blind, the sick and other sufferers, has received its chief impulse within fifty years in the old world. All the twenty-eight blind asylums in the country, and thirty-two of the thirty-six deaf and dumb asylums have been built in that period.

If to these we add the beautiful charities which bring relief to the feeble-minded, orphans, widows, outcasts, vagrant children, paupers, charities unnumbered by the hundreds, and which have, for the most part, been the outgrowth of benevolence since 1824, we shall begin to see the great work of God in our world, bringing strength to the feeble and relief to the suffering. If thus we compare 1824 with 1874 in the several respects named as pertaining to educa-



tion and eleemosynary institutions; if we compare the public schools, the higher institutions, the professional schools, the asylums, hospitals and other institutions for the unfortunate as they now present themselves to us with the condition of things in these respects, fifty years ago, we may well exclaim with the historian of the Reformation, "God is in this history,"—and with Balaam—as he beheld the encampments of Israel spread out in such goodly array on the plains over which he was looking, "What hath God wrought!"

In the third place let me refer to the vast progress made in religious and moral enterprises during the last half century.

During that period the Sacred Scriptures have been translated into one hundred and fifty languages and dialects which, added to the fifty into which they were previously translated, bring the vernacular Bible into the tongues spoken by most of the human family.

The various Christian Churches have had an immense growth within fifty years. The Presbyterians in 1824 had in the whole country fewer ministers, churches and communicants than we now have in the States and Territories, which fifty years ago were a wilderness; and they have a score of single churches, each of which contains more members than all the Presbyterian Churches of Indiana and Illinois had fifty years ago. At that time we had 1,080 ministers, 1,772 churches, and 169,000 communicants. Now we have 4,597 ministers, 4,946 churches, and 495,634 communicants. That year our whole Church raised \$37,590 for benevolent purposes. Last year we raised two and a half millions.



Numerically more wonderful is the growth of the Baptists who have quadrupled their strength and numbers. They report 2,000,000 communicants, and represent a population of some 8,000,000. This includes all the denominations which practice immersion.

The Methodist Church, or, rather the Methodist *Churches*, which spring from the Church founded by the Wesleys, have in that time made a vast growth. The M. E. Church North, alone, has of all grades 23,551 preachers, with 1,563,000 members. Including the M. E. Church South, the African M. E. Church and the Protestant Methodist, there are not less than 3,000,000 Methodist communicants now in this country at least, a fourfold increase within fifty years.

There has been a similar growth of the congregational, Episcopal and other Churches during the same period. I need hardly add that in this country the growth of the Roman Catholic Church has also been very rapid within fifty years.

The Sunday-school work was *organized* by the formation of the American Sunday-school Union, in 1824, and such has been its expansion since that time, that there are not less than 7,000,000 scholars in the Protestant Sunday-schools of this country.

The temperance reformation belongs to this half century. Forty-eight years ago Dr. Beecher flamed his immortal six sermons on intemperance in the world. It is said that temperance has done no good; but those who assert this have not studied the history of society fifty years ago. All classes then drank—men and women, judges, lawyers, merchants, mechanics, farmers, teachers, preachers. People drank in hot

weather and in cold, at social gatherings and at frolics, in the shop and in the field, on Sundays and on other days, when they were sick and when they were well, at the polls and at funerals. Dram drinking was the universal custom, and the effects were most awful in kind and in amount. The Christian Church was involved in the custom to an awful degree, as is shown by the records of our own and other Churches. As no arithmetic can compute the evils of intemperance in 1824, so it can not compute the numbers of drunkards rescued by this instrumentality, the blessing conferred on families, on communities and on churches. We need not be blind to the tremendous evil as it now exists, nor should we be ungrateful that to-day millions are temperate in consequence of this reformation which began in 1826.

The changes in the relations of the different Churches have been great. The early half of this period was marked by unfraternal strife, the latter half by Christian fellowship, vying with holy strife to see which shall do most for man and for God.

It has been the grandest era of Christian missions in all parts of the earth, as also of the most astonishing revivals in this country, Great Britain, Ireland, the islands of the Pacific, Persia, Turkey, Southern Asia, and other parts of the world.

I do not doubt that the converts in the revivals of the last fifty years number millions.

Remember, also, that during the same period the Second Reformation has taken place in Germany, Switzerland and France; that the Free Church of Scotland made its sublime exodus from the old Scotch

Kirk; that the Irish Church has been disestablished, and that John Bright now predicts the disestablishment of the English Church; that all legal barriers to the circulation of the vernacular Scriptures in Roman Catholic and Mohammedan countries have been thrown down, and that now the whole world is open to Christian labor. These and other facts show what a wonderful half century has this been for the world during which this church has existed. And when we take such a glance over the moral and religious movements of this period, well may we raise our hands in grateful astonishment as we exclaim, "What hath God wrought!"

In the fourth place I ask you to note the political and personal changes which have occurred during the last fifty years.

In a great many respects—the abolition of the corn laws, protective tariff, the disabilities of Catholics and Jews, the rotten boroughs; also the disestablishment of the Irish Church, the serious assaults on the English Church, the laws of inheritance and freeholds, and, in many other respects, the England of fifty years ago was very different from the England of to-day. The changes are in the right direction.

France within this period has dethroned Charles X., Louis Philippe, and Napoleon III., and has been repeatedly shaken with revolution. The France of 1824 was yet "the great France" that overran Europe under Napoleon. The France of to-day yet feels the humiliation which Prussia has inflicted. The boundaries of the French Empire have been narrowed, and its

conqueror has suddenly become the first power and dictator of Europe. What changes in France! What changes in Prussia! And in these changes Catholic Austria has also been forced to drink a bitter cup at the hand of Prussia. French and Austrian bayonets sustained the Pope on his throne as a temporal ruler, and resisted the unification of Italy. But now these intruders and usurpers are broken by a common foe. The lesson is one to think of! France and Austria humbled, the Pope's throne as a temporal prince leveled, Prussia the great empire and Italy one nation! It looks as if God had been in the business. How Russia also has grown! How sublime the enfranchisement of her serfs, how she clasps in her arms the great zone of the North on two continents, how steadily she reaches out her hands for the coveted Bosphorus, how great she has grown!

Spain has found freedom of some sort, but is in spasms, the issue of which we can not predict. The land of Ferdinand and Isabella, of haughty chieftain and bloody bigot, what a sight is Spain to-day! But we may hope for the best.

Need I refer to the changes in China, Japan, Southern India, Brazil, and other parts of the world, to convince you that the last half century has witnessed very remarkable political changes among the nations? And these changes have been mainly beneficent.

I have already mentioned some of the changes which have taken place in this country both in territory and population. We have three-fourths as many foreigners now as we had whites in 1824. Every fourth white male adult in this country is a foreigner.

How grave are the interests associated with this statement I need not stop to unfold.

But the greatest political changes in this country have been effected in another direction. Fifty years ago coffles of slaves and slave marts were common sights even in the District of Columbia. In 1824 the Quaker, Benjamin Lundy, removed to Baltimore, and since he began the war on American slavery, what vast moral, social and political revolutions have taken place! What giants have fought in this war, defending or assaulting this institution! Hayne and Webster, Calhoun and Clay, Davis and Seward, Marshall and John Quincy Adams, Toombs and Chase. I name not the editors, the lecturers, the preachers, who also contended. They were great men and fought stoutly over this political and moral heresy. Many of them are dead; and at last, in 1865, the tremendous war which had been evoked to settle it was concluded. How small the beginning, the Quaker Lundy teaching in a quiet way Christ's law on slavery, and at last the nation divided into two vast military camps to settle the question by arms. And from the moment the first shot was fired from Sumter, April 12, 1861, to the surrender of Lee, April 9, 1865, what heroism, what suffering, what battles, what dying among those who defended the Union! Oh, how many graves were dug, how many lives went out, how many hearts were broken! All this has rendered possible such eulogy as this, which scares us with its numerical and ghastly reckoning, whilst it thrills us with its pathos.

"Four hundred thousand men,  
     The young, the brave, the true,  
 In tangled wood and mountain glen,  
 On battle-field and prison pen,  
     Lie dead for me and you,  
     For me and you:  
 Four hundred thousand of the brave  
 Have made our ransomed soil their grave,  
     Good friend, for me and you !

"On many a battle plain  
     Their ready swords they drew,  
 And poured their life blood like the rain,  
 A home, a heritage, to gain,  
     To gain for me and you :  
 From western plain to ocean tide,  
 Are stretched the graves of those who died !

"A debt we ne'er can pay  
     To them is justly due;  
 But to the nation's latest day  
 Our children's children still shall say,  
     They died for me and you :  
 Four hundred thousand of the brave  
 Have made this ransomed soil their grave!"

The evil was one of fearful magnitude and malignancy. It had sent its roots into every part of society. It reached social businesses and political relations and even our religious life. It is not cured yet, nor will it be this year or the next. If it be cured by the end of the next fifty years, we shall have reason for thanksgiving; but he must be very blind who does not note with amazement what has been done since, in 1824, Lundy, the abolitionist, removed to Baltimore.

Here and elsewhere the drift is toward human elevation. God is breaking the chains of man and making him a freeman. The work accomplished in this



respect within fifty years is very great. If we except Brazil and Spain, all Christian nations have abolished human slavery. Clarkson and Wilberforce come into this half century, and saw with their own eyes the British West Indies delivered from the curse, and the premonitions of the end of slavery here and throughout the world; so that we may justly call the last half century the grandest period of history for the progress of liberty.

Death is the monarch of change among men. Since the last half century began this power has vacated every throne in Europe at least once, and has cut down fourteen men who had exercised the functions of the President of these United States. On the fourth of July, 1826, Adams and Jefferson died, and on the fourteenth of April, 1865, Abraham Lincoln. Between these extremes were Madison, Monroe, Jackson, John Quincy Adams, Van Buren, Harrison, Tyler, Polk, Taylor, Fillmore and Buchanan.

The leaders of the world in all its spheres fifty years ago are dead—soldiers, inventors, scientists, authors, orators, capitalists, rulers. It would be tedious to name only a small part of the names of the great dead of the last half century. Let these suffice: Wellington, Metternich, Palmerston, Webster, Clay, Silas Wright, Calhoun, Winfield Scott, John Marshall, Thomas Chalmers, Lyman Beecher, Archibald Alexander, William Wirt, Davy, Humboldt, Faraday, Morse, and oh, how many more! Aye, if we may come from these exalted heights where the great dwell to the lower level of common life, we find that since the pioneers smote the first tree in Frank-



lin, twice a thousand million of human beings have died. In all the solemn mysteries of life and death, how much have mankind experienced in that time! Infants have wailed and smiled, the young have run without weariness and have looked to the future with hope, manhood has loved and toiled, old age has looked wistfully back to the past and shrinkingly forward to the future, and yet amid the countless varieties of human experience, one fact has been frowning on the world and scaring it—I mean DEATH!

Well may we, on such an anniversary, say of the “stream of time,” which has carried away almost two generations of our fellow-creatures, with all appertaining to them, since the fathers began their work here:

“It is a widespread stream  
And every valley fills;  
It covers the plains,  
And the high domains—  
Of the everlasting hills.

“It is a ceaseless stream,  
Forever flowing fast;  
Like a solemn tide,  
To the ocean wide,  
Of the far unfathomed past.

“It is a mighty stream,  
Resistless in its sway  
To the loftiest things,  
The strongest kings  
It carries with ease away.”

I have detained you a great while with this rehearsal, and yet I trust it may not be in vain. The last half century has been a very remarkable period in the history of God's work in the world.

The physical, political, social and moral changes wrought under God's superintending providence have been stupendous. What vast progress has science made! how almost miraculous the transformations of inert matter into agencies for human welfare and development! how full of hope the vast changes wrought in the social and civil and religious conditions of races and nations. For ages the race has been groaning and travailing in pain, under tyrannies of all kinds. Now freedom is shaking down these tyrannies. Ethiopia for ages has been stretching forth her hands to God, and is now receiving the answer in the model Republic of Liberia, the apostolic mission of Albert Bushnell on the Gaboon, and the peerless work of Dr. Livingstone, in opening to the gaze of the world the interior of Africa. Clarkson, Wilberforce, Lundy, Garrison, Lincoln, have been God's ambassadors to Ethiopia. Romanism, Protestantism, and Christianity itself are on trial at the bar of truth. I am glad of it. The furnace is not yet built that can hurt pure gold, and we may thank the skeptics of the laboratory, the library and the observatory, for putting our religion, our Bible, and even our CHRIST into the crucible to determine their merits. The astronomers who have gone half way around the world to determine the facts of the transit of Venus will not hurt Venus, nor put truth out of joint. No more will the assaults on religion. If any so-called religion goes down in that trial, let it go down; but not a jot, or a tittle of real Christian truth shall perish. And so for fifty years these learned skeptics have been forced to demonstrate that "the words of the Lord are pure

words; as silver tried in a furnace of earth purified seven times."

The race is making vast progress toward true liberty in government, science, truth and happiness. I say this in full view of the tremendous hold sin has on mankind. The world is far better off, and stronger and more religious than it was fifty years ago.

We sometimes say in our blind unbelief, that "if God works at all he works slow!" but who can review the astonishingly vast and beneficent changes wrought in the world during this period without repelling the calumny that God is not wise, strong and good enough to push all the forces of his universe forward in the line of progress for the good of a race for whose salvation he gave his Son to die?

We have been reviewing the work done in the world, and especially in our own country, the last fifty years. It seems to me that we can have but one opinion, that the world in many respects has made very astonishing progress.

We stand on the threshold of another half century. When that shall have been accomplished, the review of *its* progress must be made by some other chronicler, and before an audience made up of other persons. It is possible that some boy who does not now know his alphabet shall stand in my place, but his hearers shall be made up chiefly of those who are now young or not yet born. Few of us shall be here when fifty years have passed away. And yet, if we desire the reviewer of that period to have the materials for a pleasing sketch of God's work in the world, we must ourselves so discharge the duties we owe the

world and God, as that we can commit our trust to our successors in a better condition than we received it from our fathers. If, in all fidelity to God and to man, we live and work, the waste places of the world shall so blossom, the rough places shall so grow smooth, and the dark places grow so light; the world shall so improve in all its physical conditions, and the race so mount up to a higher manhood, that the chronicler of the next fifty years shall be able to say as I now say, in wonder and hopefulness: "What hath God wrought!"

After the concluding prayer the congregation sang the hymn :

Wake the song of jubilee,  
Let it echo o'er the sea!  
Now is come the promised hour;  
Jesus reigns with glorious power!

All ye nations, join and sing,  
Praise your Savior, praise your King;  
Let it sound from shore to shore—  
"Jesus reigns forevermore!"

Hark! the desert lands rejoice;  
And the islands join their voice;  
Joy! the whole creation sings,—  
"Jesus is the King of kings!"

The services were closed with the benediction.

OF course the children could not be left out in so important an event as the semi-centennial of the church; hence arrangements had been made for a children's meeting, to be held at three o'clock P. M. of the Sabbath.

The other Sabbath-schools of the city had been invited. At the appointed hour the audience-room of the church was filled with the young people and children of the congregation, the invited Sabbath-schools and a goodly company of older people, who are always delighted to be numbered with the children.

Mr. Geo. W. Voris, the Superintendent of the Sabbath-school, took charge of the music, Mrs. Julia Voris presiding at the organ.

# CHILDREN'S MEETING

SABBATH AFTERNOON.

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ADDRESSES BY

REV. R. D. MORRIS, D. D.,

REV. ALEX. PARKER,

REV. A. B. MOREY,

AND THE PASTOR.





Rev. Dr. Morris, of Oxford Female College, Ohio, addressed the children as follows:

Your fathers and you are celebrating to-day the fiftieth anniversary of the founding of this church and Sabbath-school here in the wilderness. But these fathers' fathers made another settlement, many years ago, on the Atlantic coast. Now, children, what brought your forefathers to America, to settle in the New World, among the woods and the Indians? You ought to know about this. When your fathers came here to Indiana they came because the land was rich and good. They knew, by and by, they could cut down the trees, and build houses, and plant the fields, and have plenty to live on. They had religion and liberty, and they knew they would have prosperity. But when, more than two hundred years ago, our forefathers left their old homes in Europe to sail over the ocean, they were searching *for freedom to worship God*. That is what brought them to America first of all. Don't forget that, children. It was not rich land and beautiful countries. It was not great towns, and cities, and ships, and much wealth. No, children. God has given our land and nation abundance of these things, but our forefathers did not come to America for this. God had raised up Luther, and Calvin, and Knox. They had translated the Bible into the language of the people, and had preached

the gospel of Christ with wonderful power. Multitudes were converted and became Protestants against the corrupt and tyrannical Church of Rome. But this anti-Christian Church harassed and tormented them. She burnt the Bible and wasted and burnt the Protestants wherever she had the power. Our fathers' fathers sometimes resisted them unto blood. Years of slaughter and desolation often followed. Once in a while they would triumph gloriously and then they would have peace and prosperity for years. But Rome branded our forefathers as "heretics," and made it a maxim never to keep faith with heretics. They broke their covenants, revoked their edicts, and robbed, and plundered, and murdered the Protestants with remorseless fury. Our forefathers prayed for some land of refuge, and the Lord of Hosts pointed them to America, just discovered and ready for them. And here they came, children, to found a free Church and a free State. The Lord has been to them a pillar of cloud by day, and a pillar of fire by night. They have gone on and on, from the Atlantic to the Pacific. Never, in the annals of time, has a nation been more gloriously blessed of God Almighty. Oh, children, you should study the history of these mighty struggles against Rome, and the amazing triumphs that have followed. You are descended from the heroic men who secured these priceless blessings, and their vast inheritance is *yours*. You must cherish it and keep it. You have your churches and Sabbath-schools, and civil liberties, and you must love them and maintain them at all hazards. And now, children, how are you to treat the children of those who

so cruelly persecuted and slaughtered your fathers; for they have heard of this glorious land, its liberties, its riches and its greatness? Many have come to America to escape the old tyranny at home; but many are crowding to our homes to regain this land for the Pope of Rome, and to renew on these peaceful shores the fearful scenes of carnage and blood of former times. The children of these people are taught to despise your Bible and your religion, and to call you heretics. They abuse your common schools, and have nothing in common with our people but the ballot-box, and even that they would not allow if they could help it. But, children, be careful how you treat these children. Don't feel vexed and angry at them; don't abuse them, and when you see them on the street, don't feel inclined to draw back and strike them between the eyes. This will never do, dear children. This would be very wicked. We must show them a better spirit—a better example. We must show them the gospel of Christ. This is a mighty power, children, among children as well as grown people. You must try to get these children to read the Bible and come with you to the Sabbath-school. We must seek the conversion of all these children and grown people. They can be converted just like other people, if we only go about it aright; be assured of that. Just let me tell you a story, children, to illustrate how this may be done.

Some years ago, before I came to Ohio, I was pastor of the old Presbyterian Church near Philadelphia, where Washington took the Hessians, after their capture over at Trenton, near by. One Sabbath morn-

ing, just before church-time, an Irishman came to my house and introduced himself and his son Patrick. He wanted a place for his boy among the farmers, where he could be brought up right and taught to work. I soon saw he was a Roman and needed instruction for himself as well as his boy. "Well, my friend," said I, "it is now time to go to church, so just come along, and when it is over we can have some dinner and talk about little Pat."

"Yis, yis, yer riverence," he responded, "we'll go." And so on we went until we came to the gate of the stone wall around the old stone church. I saw Pat hung back and that his father was earnestly chiding him. But the father came on and up to the minister's pew I took him. After the services were over we found little Pat still outside. During the dinner I found out the reason of Pat's refusal to enter the church. He said "it was wicked to go inside of a heretical meeting-house," and so the poor fellow would not go in. This showed that Pat had some conscience, but that it sadly needed divine illumination. Promising the father to take good care of his boy, and with the present of a Bible from the American Bible Society, he was let go to his home some miles distant. Pat was persuaded to go to a school-house meeting that afternoon, and was more comfortable. After worship that evening Pat was taken to bed. As the little fellow was getting ready for sleep I saw a black ribbon around his neck, with a piece of black leather suspended, about as large as an old-fashioned half dollar.

"Why, what is that around your neck, Patrick?" I inquired.

"An' it's a char-rum, zur."

"A what?" I replied.

"A char-rum, zur."

"And what is that for?" I asked.

"To kape me from baing burrund and der-rownd, zur."

"And where did you get that?"

"An' shure, zur, didn't my mither buy it from the praste in Ireland, and give him two shillin' for it?"

"And that's a 'char-rum,' Patrick, 'to kape you from baing burrund and der rownd,' is it?"

"Yis, zur, an' it is, zur."

Just then it occurred to me to try the power of Patrick's "char-rum." Having the lamp in my right hand, I took one of Patrick's hands in my left, and then touched the lamp under that wrist. A sudden jerk released Patrick's hand from my hold. "Why, what's the matter, Pat?"

"An' ye burrund me, zur," he exclaimed.

"Burrund me?" I responded.

"Yis," he said.

"Why, Pat, I thought you had a 'char-rum' from the praste in Ireland to kape you from baing burrund and der-rownd?"

Poor Pat fixed a look of searching scrutiny on me, as much as to say: "Ah, you heretic minister, I would not go into your church this morning, but for all that you have burrund and bate me, praste and all! Have I been tricked and swindled in my religion?" The poor fellow was so disconcerted that he

was about to forget his prayers even to the Virgin Mary. He was reminded that he ought always to offer his prayers to the good Lord, both on retiring at night and rising in the morning; that God would be his Father, the Lord Jesus his Savior, and the Holy Spirit his Sanctifier. And so he slept. The next day little Pat was safely lodged with a good farmer and went on with his work. By and by he was lost sight of; but after five or six years I was told a young man wanted to see me. As I was not very well he was sent up to my room.

"And good-morning, Mr. Morris.

"Good-morning, my young friend," I responded.

"And you don't seem to know me, sir?"

"No, my young friend, I do not remember you."

"And have you forgotten Patrick Larfey?"

"What! little Pat Larfey, the boy with the 'char-rum?'"

"Yes, sir, the very same."

"Well, well, Patrick, I am glad to see you. And where do you live nowadays, and what are you doing?"

"Oh," he answered "down between this and Philadelphia; and we don't believe in priests and charms any more at all, at all—not a bit of it. And I came to see you and thank you, and to tell you how we go to the Sabbath-school and the church, at the old Abington Church, where Dr. Steel preaches. We read our Bible now and want to be Protestants."

You may be assured, children, I was very glad to see Patrick, for he was a good-looking young man, and gave good hopes of being of some account in



the world. He had indeed been charmed into a better life, but it was not by Popery and its mummeries, but the Bible, and the Sabbath-school, and the Church of Christ. Kind Christian treatment had reached the hearts of these poor Irish people, and they had heartily responded to this gospel instruction. And so, dear children, people will often do the world over, if we only treat them in the spirit of love and faithfulness. A number of such cases have fallen under my own observation. A young man out here in Indiana, and now a successful dentist in one of your towns, is another illustration. A few years after little Patrick came to my house, he also came for assistance. He had been converted to God among the Methodists, but his parents were bitter and intolerant Irish Romanists. They threatened to kill him, and his own mother drove him from home. But I took him and gave him a home, and sent him to school. By and by he became a colporteur for our Board of Publication, and scattered many good books over the South before the war. Then some became afraid of him, and persecuted him, so that he escaped, and came North to me in Ohio. He was a soldier in the war that followed, and again revisited many of the old grounds and the people where he had before labored as a missionary. So the Lord took care of him, and he is to-day a sound Protestant and a useful man. Then in the Female College where I am, we have two French and German professors, able and successful men, who were Romans, and who were converted to the gospel in that Institution. The pictures they give of Roman tyranny and superstition are shocking



enough. But they are now good Presbyterians and stanch Protestants. Then, also, the late editor of our Oxford newspaper was an Irish Roman, and a student for the priesthood. He, too, was in the army, and became converted, and is now a teacher and a local preacher in the Methodist Church. And then, too, we have another case in our town. A young Brazilian student in the university was lately baptized, and joined our Church. The Emperor sent him to the United States to be educated, and he lately told me the first thing that struck him in this country was the teaching of the Bible and the religion of the people. He said the doctrines of the Bible were so different from Romanism, and from the ignorance and superstition of *his* country. He said he and his father used to paint and prepare images of the Virgin Mary and the saints for the people to worship, and he saw, on reading the Bible, that this was nothing but idolatry. He soon became a thorough Protestant, and, while he is a remarkably intelligent young man, he is so gentle and so good. The love of Christ overflows in his heart. He will go back to his own land a great blessing, and will doubtless help on that great religious reformation that is now moving over that vast Empire.

But, children, time would fail me to tell you of the wonderful things the Lord is doing where the people are faithful to their opportunities. See to it that *you* love the Lord Jesus, and do all you can to win souls for Christ. Love your Christian homes dearly. Love your Sabbath-school and your Church. You can never repay your diligent and faithful teachers and

preachers. Respond joyfully to their messages of grace, and seek earnestly to become the children of God unto everlasting life.

The next speaker introduced was Rev. Alex. Parker, pastor of the Presbyterian Church at Columbus. Mr. Parker said :

The question has come into my mind if any of these children that are here to-day should live fifty years from this time and join in celebrating the *hundredth* anniversary of this church, what kind of men and women will they be? And that will depend very much upon the answer to the question, What kind of *boys* and *girls* are you? Dr. Morris has just been telling you of the little boy who wanted a "charm to 'kape' him from being hurt by evil spirits." You may all have something better than a "*charm*." "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." And the answer to the question, "What kind of men and women will you be, should you live to see the hundredth anniversary of this church?" depends upon whether you have this "fear of the Lord." Sometimes when speeches are made to children, it is the custom to tell them that "some of them will be lawyers, and some doctors; possibly some governors, and may be the future President of the United States is among you." Now I don't care so much whether any of you get to be any of these things that the world calls *great* or not. The men whom the *world* calls great are not always the ones whom *God* calls great. Over yonder among the hills in Ohio where I lived when a boy,

there were two other boys grew up and left home at nearly the same time. One of them went to West Point to study military science. For some years after he left the school the world heard but little of him. But when the war broke out he became a colonel, then a general, and to-day he is the President of the United States.

The other went to college ; then to the Theological Seminary, at Cincinnati. His heart became interested in the subject of Foreign Missions. He consecrated his life to that work. He started for Africa to tell the people there of Jesus. Just after he reached the coast of Africa he took the fever and died. A good many people are ready to say such a life is wasted. But, though President Grant has done a good work for his country, I believe that John M. Campbell, called away thus just as he entered on this work, has done more for the world than President Grant. He stirred up an interest on the subject of missions that has lived after him. The influence of his life is felt yet. So was the love of Jesus in his heart that made him what he was, and helped him do what he did for the world. You may not be called to go to Africa as he was, and yet *some* of you may be. You may not be called to die early as he was, and yet *some* of you may be. But if you have "the fear of the God, which is the beginning of wisdom," you will have lived well, whether you are called away soon, or live to see the hundredth anniversary of this church. The shortest life in God's service is well spent ; the longest life without God is wasted. Have Jesus with you and you will need no "*charm*" to keep you from harm.

God will be your keeper, and make your life a successful one, whether it be long or short.

Mr. Morey was then introduced to the children as one whom they had always been delighted to hear. He said:

In looking over the roll of this church I am glad to see so many who came into the Christian life when *young*. With very few exceptions, these who have thus begun their life with Christ have been the best Christians. The history of this church tells us that out of you children more Christians and better can be made than out of grown-up men and women. I bless God that he often brings the old into this new life, but more and more do I believe that he is going to replenish his Church from these mountain rills—from these little beginnings of life. A nursery man was grafting a tree, and a friend standing by said: "Why, sir, how strangely you do this. You are grafting down almost into the root." "Yes," said the gardener, "that is the way we graft now; we used to graft higher, but we graft low now." The Church is beginning to learn to do that, too. We want to graft low. The little heart in its very start in life, as soon as it begins to know anything, ought to be engrafted by the Divine Spirit. Low grafting is our great work now. There is a great saving of time and strength in being Christians right off. There is a vast waste of real vital force on the follies of youth. If all the misspent force that is here to-day could be turned from the service of Satan to the service of the Savior, a new strength would be given to this church in its

great struggle with wrong. Every young soul won over to this side of Christ is one less enemy for the Church to battle with, and a far better accession to the Christian ranks than any older soul could be. Not that any of your souls can be more precious than older persons, but so far as this world is concerned, your conversion is much more important than that of any of these men or women. You are to live longer and exert a much wider influence than these who are far along in life. There is a very great difference between letting Christ have the whole life, or merely the worn-out end of it—the mere snuff of the candle. Every one of you who will be a Christian will have an immense advantage over those who enter the list later in life. So I feel like urging you to be Christians to-day. That is what this gathering of Christians are saying to you.

After a few remarks by the pastor, urging the children to consecrate themselves to Jesus, in application of Mr. Morey's address, the meeting was closed.

The communion service of the evening was largely attended, every available inch of room in the church being occupied. It was not designed that a formal sermon should be preached; but a programme had been arranged for short addresses.

The service was introduced by the singing of the anthem: "IT IS FINISHED."

The Scriptures were read by Rev. Eliphalet Kent, of Shelbyville, when the congregation joined in singing the hymn:

Awake, my soul, to joyful lays,  
And sing the great Redeemer's praise;  
He justly claims a song from me:  
His lovingkindness, oh, how free!

He saw me ruined in the fall,  
Yet loved me, notwithstanding all;  
He saved me from my lost estate:  
His lovingkindness, oh, how great!

Though numerous hosts of mighty foes,  
Though earth and hell my way oppose,  
He safely leads my soul along:  
His lovingkindness, oh, how strong!

When trouble, like a gloomy cloud,  
Has gathered thick and thundered loud,  
He near my soul has always stood:  
His lovingkindness, oh, how good!

Prayer was offered and the people sang again:

If human kindness meets return,  
And owns the grateful tie;  
If tender thoughts within us burn,  
To feel a friend is nigh;—

Oh, shall not warmer accents tell  
The gratitude we owe  
To him, who died our fears to quell—  
Who bore our guilt and woe!

While yet in anguish he surveyed  
Those pangs he would not flee,  
What love his latest words displayed,  
"Meet and remember me!"

Remember thee—thy death, thy shame,  
Our sinful hearts to share!—  
O memory! leave no other name  
But his recorded there.



Rev. Dr. Morris, of Oxford, Ohio, addressed the communicants as follows :

As you gather around this communion-table, this evening, please bear in mind, Christian brethren, that the Church of God has ever been composed of believers and their children. This is the Bible Church and has been in every age. The Old Testament and the New are full of it. It was with Adam and his family ; it was with Noah and his household in the ark, when all else perished ; and so with Abraham, through whose faith we and all the children of God in every age shall be blessed wonderfully and gloriously. Remember the inspired words of those great servants of the Lord Jesus, on that night of earthquake and the mighty power of God, when the trembling jailer cried for salvation : " Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." There it is, Christian brethren, in all its fullness and glory. It is the old doctrine and the new ; it is one forever. " And thy house." That was put there for a meaning. These words are often omitted in the quotation of this passage. Alas for such blunders. Yes, " Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house.*" Oh, that we understood it and felt its amazing grace and mighty power !

Now you gather on this joyous occasion to render thanks to God for his gospel and for his mercy and grace to your fathers and their children. You come to prepare for eternal glory and endless communion in heaven. But where are your children ? Are they all here ? What are your thoughts and the heavings of your hearts for them this night ? When you



gather around your table at home your first thoughts are for your children. If any are absent you earnestly inquire for them; if any are sick you see to them at once. Your parental love will not be satisfied until they are answered for and attended to. And yet, Christian brethren, you are now gathered at a table of vastly more significance and importance. Here are the emblems of eternal life. You are commanded to do these things in remembrance of him who bore our sins on the cross of Calvary. If we love him we will joyfully keep his commandments; and if we love our children, with the love of Christ in our hearts, we will never be satisfied until our children shall gather with us at this antitype of the marriage supper of the Lamb in glory.

Oh, Christian brethren, think upon these things deeply, seriously and prayerfully! The Lord has entered into covenant with you on behalf of yourselves and your households. He will remember his covenant and his promise; but will you remember him and his great salvation? This is the object and the end of all the means of grace. A failure here is vital and irreparable. The Church of God was founded in the family. Were parents but faithful, the blessings of grace would be coextensive with the people of God. "Train up a child in the way he should go, and when he is old, he will not depart from it." This is the command and the promise of God, and God never makes any mistakes. We are all living illustrations of the power of instruction and the force of example. For good or for evil, this is

everywhere the fact. The Bible is full of this doctrine, from the beginning to the end.

We may neglect and be unfaithful, but never the Lord. In token of our faith and ratification of the covenant, we bring our children to God in baptism. They need the regenerating and cleansing power of the Holy Ghost, through the atoning blood of Jesus Christ. The sprinkling of the pure water illustrates the sprinkling of the blood of Jesus, and the purification and sanctification of the Holy Spirit. We give them to God for this high and holy purpose. It is no empty ceremony. It is the seal of the righteousness of faith. We promise, most solemnly, to "bring them up in the nurture and admonition of the Lord;" we promise to pray with and for them, and to do all in our power to save their souls. Oh, what a far-reaching and glorious theory this is! It is stamped with divinity and love. No wonder the Lord Jesus said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Yes, "and he took them up in his arms, put his hands on them, and blessed them." And, parents, had we all been faithful to our holy vows, would not all our children be the children of God? We all know the power of parental influence and example. Our children readily take us to be the wisest and best people in the world. And then we have the promise, absolute and explicit, of God himself, that he will be a God to his people and their children after them. What, then, is our spirit and influence at *home*, as we live and move among our households? Our children insensibly and irresistibly

imbibe our spirit and temper, and follow our conduct. We may have the form of godliness, but be destitute of the power of it; perhaps we are fitful and inconstant in our life; may be we are not loving, and gentle, and *firm* in our government; religious duties are sometimes slighted or neglected altogether. Many a nominally Christian household has no family worship at all—and then the spirit is work, work, or fashion, show, frivolity and worldly indulgence. How can religion flourish in such a family? Is it wonderful that the children of professors of religion sometimes wander away from the fold of God and are lost? The human heart naturally hates grace and salvation. Long ago the prophet exclaimed: “The heart is deceitful above all things, and desperately wicked. Who can know it?” Truth, and gentleness, and love combined, with the mighty power of God, can alone change this wicked heart of man. The greatest obstacle in the way of salvation is inconsistency and unfaithfulness. This is a wonderful comfort to the poor sinner. But oh how his conscience is troubled, and sleep departs from his eyes, when he remembers the holy scenes at family worship, the reading of the Bible, the songs of Zion, and those heartfelt prayers and tears—it may be now of some sainted father or mother gone to glory! These are the kindlings of the Holy Spirit that bring many a wandering prodigal back to his Father’s house with joy and rejoicing. Oh, the prayer of faith and the holy life, who can estimate this heavenly power? Sometimes we are at a loss to interpret the providences of God. We see children of good people wander off and die in sin

and rebellion. We exclaim, Can it be possible! But, Christian brethren, the best of men are but imperfect, while God is just and holy. We are compelled to conclude that such parents have fallen short, have failed in that deep earnestness of heart and life, demanded of those who would secure the salvation of the souls of impenitent children. God can never fail on his part. Should the separation come—even an eternal separation—the Judge of all the earth must do right. Man has been at fault. But next to his own salvation, the highest and holiest object for which a parent can live and labor is the salvation of his children. Everything else must be subordinate to this holy result. Then religion becomes a living reality. The home is full of joy and gladness. Then the Sabbath-school is a Bethel, and the house of God the house of prayer, and the table of the Lord Jesus radiant with his presence, while over all is the banner of his love. This is religion. Religion is everything, and a foretaste of the glory that shall be revealed.

Permit me, Christian brethren, to speak to you freely on this subject this evening, for I feel it deeply and strongly. Everything else shrinks into nothingness in comparison with this theme. “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” You seek education and position for your children, and that is all very well; but when you and your children come to die, they can carry nothing to the eternal world but the love of God in a renewed soul. This is everything. With-

out it they had better never have been born. Then let no love, no prayer, no effort be too much to secure the temporal and eternal welfare of your children. Oh what a joy it will be at that great and final jubilee, at last, to be able to exclaim: "Behold, I and the children which God hath given me!" This indeed will be "joy unspeakable and full of glory."

To your speaker, Christian brethren, this is a theme of the tenderest interest. All that he has for this life as a minister of Jesus, and all that he hopes for in the eternal future, he owes, under God, to the prayers and covenant faith of a sainted mother.

More than fifty years ago this mother lay upon a dying bed, on the southern bank of the Ohio, in Kentucky. She had just been converted. She, too, was of your old Huguenot and Holland stock. Her husband was a man of the world and skeptical. She sought admission to the Church of Christ. Some impressions had led her to favor immersion. But this was impossible, though a full river flowed at her side. She could not think her divine Lord would make a form of admission to be impossible, unless at the sacrifice of her few remaining days. Besides, she had called to her assistance that famous Presbyterian minister, William L. McCalla, then pastor at Augusta, Kentucky. This able man of God expounded unto her the word of the Lord more perfectly. The Spirit had been applied to her soul, and she wanted the emblematical water applied to her person, and not her person to the water. And so she was baptized in faith and hope. But there were two little children, too small to know their irreparable loss, and about

to be left in the midst of a sinful world. Her motherly heart yearned over these children, and she exclaimed: "What will become of my poor little children when I am dead and gone?" She determined to give them to God in covenant, as she had given herself to him. She asked for their baptism, on the faith of a dying believer, and over her coffin, after her funeral sermon from this man of God, these children were baptized, on the faith of that sainted mother. Enough is remembered of that tender scene to leave an indelible photograph on the mind and heart; and that sainted mother, though dead these many years, yet speaketh. Soon that little sister was transplanted to glory. Then that strong-willed, unbelieving father bowed his head in faith and became a sterling and devoted Christian. He loved that child with unwonted affection, and the Lord graciously drew him to himself. And what an eminently godly man he became! Such faith, such zeal, according to knowledge, and such success in winning souls for Christ! Yet there was one who resisted it all and hardened his heart. His mother's faith and dedication, and his father's prayers and tears were ever before him. He felt that he must be a Christian and a minister of Jesus. But he detested being dependent upon other people for a support. He wanted to be a lawyer and a politician; he wanted to come to your young and rising State and become a great man. A few more years and that future died in the triumphs of faith, winning many souls to Christ, even on his death-bed. Then, at last, this proud and rebellious youth, after days of mortal agony, yielded his heart to the Lord,



and at once determined to preach Christ, though for the future he should have to live on bread and water. But God has always provided for him; and here he is to-night, pleading with you, Christian fathers and mothers, as you love the Lord, as you love the souls of your children, to remember the covenant of God and never give over your faithful instructions, and your prayers and tears, until all your children shall become converted and be gathered with you around the table of the Lord Jesus. Be encouraged to a holy life, both for yourselves and your children. And then, oh how vast your influence for good, when you thus live for eternal glory !

Rev. Mr. Kent followed in an address, making touching reference to the early scenes of Christian work in the State, having participated in those labors when the churches were feeble and widely scattered.

Rev. Mr. Parker spoke of the similarity of struggle and of embarrassment of the church at Columbus, and of this church, in early days. He referred also to the recent affliction of this church, in the departure to his glorious reward, of Elder Harvey Sloan, and the bereavement of the Columbus church in the death of Elder Griffith, who had just passed into rest, after a faithful life service.

After these addresses\* Rev. A. B. Morey, for many years pastor of the church, and Rev. S. E. Wishard, the present pastor, came forward to the table. Mr. Morey administered the bread and Mr. Wishard the

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\* We regret that a copy of these addresses could not be obtained, as it was our desire to have published in full all the addresses of our brethren who were with us.



cup. At the conclusion of the administration of the ordinance, Mr. Morey addressed the company of Christ's people. He said:

I can not tell you how my soul is drawn out to this scene. I have sat down here with you many times, and always with feelings that stir the soul, but this time it is with a strange feeling that enters into my very inmost life. I feel like the tourist, who, in a city of many sights, was so attracted by one picture that he did not care to look out for any other. Day by day, for many months, he returned to the gallery and sat spellbound before the wonderful vision, drinking in the soul and beauty of it, and his eyes sometimes tingling toward a tear, as a new thought came floating to the surface. When at last the day arrives for his departure, and his luggage was packed, and his carriage was ready at the door, he ran back to take another and the last look of what was henceforth to be, though he knew it not, only the shadow of the living form of a life-long companion, for as he went on his journey he saw face to face the very person of whom that picture was only the picture; and they two made one ever after in heart and home. And so have I come again and again to this portrait, which shows forth Christ till he come. I have stood with you before this golden frame, through which his blessed face looks forth upon us. It seems as if there was no need of looking for any other joy as we looked upon this, for all that is true and good in all others were here. Oh, what sweet, swift, strange thoughts have sprung up in our minds

as we have come again and again, and looked and looked upon this picture of our dear friend, and knelt, and mused, and wept before it, and, gazing again and again, have said within ourselves: "And he is my brother, and I am to be like him, and I shall be with him, where he is, in glory!" But now it may be the time is come for some of us "to depart and be with Christ." I miss dear Father Sloan here. I have unconsciously looked among your faces for the face of our beloved Bro. Terrill; but he, too, is gone. Perhaps the messenger is at the door for some of us to go on our long journey. I have felt as if I wanted to come back here once more and take another look at this face of my Savior, as it shines out in this sacrament, before I go to see it in the clear light of God's glory; for, though we may little think of it, we are going to see him soon and be ever one with him.

Is not this the place and time to reconsecrate ourselves to him "who loved us and gave himself for us?"

Mr. Wishard followed with a few brief words, saying:

From my life and my toil there comes just one admonition this evening. *There* (pointing to the inscription above the clock) *it is*: "THE TIME IS SHORT." Those words are the more impressive to me because the letters composing them were wrought out by the young people of the congregation and placed there to speak to us this evening; as if the young, in the early vigor and strength of life, were rising up to admonish us. Fifty years of the life of this church

have gone. It is now the last day in the evening, and this the closing service, the closing thought of those fifty years. "The time is short." Yes, fifty years, though long in the experience, long to those who toiled, prayed, wept, and went forward under burdens, yet are short. To the spirits of those who have gone from us, and who look back upon those years, *they are short*. As a dream when one awaketh, as a watch in the night—just a moment—as a solitary tick from that clock. And for all our coming work the same is true—"The time is short." Let us gird ourselves, step to the front, seize upon the golden opportunities which God is placing in our hands. And may the Master strengthen every soul for his work, and lead us all through labor to glory. Amen.

At the close of Mr. Wishard's remarks the congregation rose and sang the hymn :

Blest be the tie that binds  
Our hearts in Christian love :  
The fellowship of kindred minds  
Is like to that above.

Before our Father's throne  
We pour our ardent prayers ;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares.

We share our mutual woes,  
Our mutual burdens bear ;  
And often for each other flows  
The sympathizing tear.

When we asunder part,  
It gives us inward pain ;  
But we shall still be joined in heart,  
And hope to meet again.

From sorrow, toil, and pain,  
And sin, we shall be free,  
And perfect love and friendship reign  
Through all eternity.

The benediction was pronounced by President Tuttle, and the large audience retired, realizing that the day had been one of highest earthly privilege. It was at least a type of that day when the children of the kingdom shall, at the Master's feet, recount his love and "sing his matchless grace."



# MEMORIAL DAY,

NOVEMBER 30, 1874.

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HISTORICAL PAPER,

BY JUDGE D. D. BANTA.

MEMORIAL OF REV. DAVID MONFORT, D. D.,  
FIRST PASTOR,

BY REV J. G. MONFORT, D. D.

HISTORY OF THE SABBATH SCHOOL,

BY S. E. WISHARD, PASTOR.

REMINISCENCE MEETING,

LETTERS OF CONGRATULATION,

BY REVS. JAS. A. MCKEE, JAS. JOHNSON  
AND P. S. CLELAND.

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COLLATION.

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PARTING HYMN.





## MEMORIAL DAY.

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Monday morning (November 30, 1874) introduced the exercises and scenes of MEMORIAL DAY.

The preceding days, Saturday and Sabbath, with their delightful services, had grown in interest from the first. The key-note, struck by Dr. Monfort's sermon on *The Kingdom of God*, had echoed through all the subsequent services. Every coming together of the congregation had brought with it new elements of interest and power. The crowning service of the Sabbath evening, when all sat about the table of the Master; brought us to the highest elevation of spiritual privilege and pleasure. Memorial morning introduced, or brought forward more prominently, other scenes and thoughts. This morning memory stepped to the platform and spoke to us. We were carried back to the men and women, the homes and lives the scenes and toils of those who have finished their work, and are gone to their rest, while a few of them remain with us, just enough to link us to the past, and give us a real fellowship in all that was done in those early times.

The County Court, over which Judge Banta presided, took a recess. The audience this morning received an addition to its numbers from the professional men of the city, and others came from abroad.

As introductory to the services, which began at 9:30 A. M., the choir sang the anthem: "THE LORD IS MY LIGHT," etc. Half an hour was spent in devotional exercises. Judge Banta was then introduced to the audience, and proceeded with the following historical facts:

## HISTORICAL ADDRESS.

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LADIES AND GENTLEMEN:

The Presbyterian Church of Franklin has reached what we may hope to be the first milestone in its journey of usefulness. Fifty years ago, to-day, three men and two women united in the organization of this church; and as a man may, with profit to himself, at stated times take a retrospective view of his past life, so may the members of this church, on this its semi-centennial anniversary, profitably spend a few moments in reviewing the history which it has made. I do not suppose that this history presents any pages of special interest to the general public; it contains no startling incidents, no remarkable events, no curious revelations, no circumstances of dramatic interest whatever. It is a simple and an unambitious history. It is the record of the work of a succession of plain, earnest Christian men and women, laboring to build up and maintain a church reflecting their views of religious belief and Christian duty. Only this and nothing more. But simple and unambitious as it may be, surely there are some facts of encouragement or warning, some ex-

amples of good or evil, some practices to be approved or condemned, which it may disclose, and which it may do the members of this congregation good to know.

Up to within four years before the organization of this church, the Indians actually held possession of all the territory watered by the White River and its numerous tributaries, including that comprised within the present boundaries of Johnson County. In 1820 this possession was surrendered to the Federal Government, in accordance with the terms of a treaty made near the St. Mary's River, in Ohio, two years before, and in that year the lands within the *New Purchase*, as the region surrendered by this treaty was called, were thrown into the market; and in the same year the first settlers came into this county. Two paths led here. One came from the southern part of the State, and by this John Campbell, a Tennessean, entered the Blue River Valley and made a permanent settlement near the present site of Edinburg, in the month of March. Another path had been cut through the woods leading from Brookville to the bluffs on White River, through the northern part of this county, as early as 1818, by Jacob Whetzel, and along this Abraham Sells, an Ohioan, came about the time Campbell located on Blue River, and made the first settlement in White River Township. The wilderness had now been invaded by these two hardy pioneers, and although we can not say there was a deep and broad stream of immigration pouring into the county from that day on, as is the case with many places now being colonized in the

Far West, yet immigrants followed at intervals, and in less than six years after Campbell and Sells came, settlements were established in every part of the county.

In the autumn of 1821 Joseph Young, a native of North Carolina, located in the angle formed by the junction of Sugar and Young's Creeks. The autumn following, George King, Simon Covert and Garrett C. Bergen came from Kentucky in search of homes, and being pleased with the prospect, King entered that tract which he afterward laid off as West Franklin, and at the same time he purchased from Daniel Pritchard, who had a short time before entered the same, that tract or parcel of land which was afterward laid off as the original plat of Franklin, and Bergen entered the tract north of Pritchard's entry, while Covert entered over on Hurricane, to the east. In the month of March following (1823) David W. McCaslin, who was also from Kentucky, accompanied by his family, and King, and Covert, whose families (with the exception of King's daughter, Elizabeth) remained behind, and Isaac Voris, then a young and unmarried man, arrived at Joseph Young's on their way to the purchases made the fall before. No road led farther in that direction than to the cabin of Elisha Adams, who had located near the present site of Amity; but one was chopped out leading from Adams' to this place, and the wagons containing the families and movable goods of McCaslin were driven close after the ax-men. It was late in the evening when the little party, wearied and footsore, arrived at the Hurricane, which stream was so swollen with the spring rains that they dared not attempt the crossing

till the next morning, but camped for the night upon the knoll where now stand the college buildings. The next morning they crossed over, and threading their way through the "spice-brush," which grew here to a most remarkable height, they began the erection of Mr. King's cabin, at a point a few rods west of the present crossing of the Cincinnati and Martinsville Railroad with Jefferson Street; and this was followed shortly after by David W. McCaslin's, built on the south side of Young's Creek, and by Simon Covert's, on the west side of the Hurricane.

On the last day of the year 1822 Johnson County had been organized, and sometime during the latter part of the summer, or early part of the autumn of 1823, the town of Franklin was located and surveyed; but no houses were built within the town limits until the spring of 1824, when a cabin was built on the west side of the square and a tippling trade established therein. It is due to history to say, however, that the proprietor of this house remained but a short time. It is remembered of him that his poverty was so great that he was unable to bring into the market any commodity save beer, and that, a cheap article, in a small quantity at a time. The younger men of the vicinity would occasionally visit his business-house in a body, and, buying out his entire stock, would, after drinking a part, pour the remainder upon the ground. This was, as you perceive, a "mild-mannered" sort of crusading; but it had the intended effect. The dealer was not wanted in this place, and although his price was paid and his beverage sold, he nevertheless took the hint and left the county.

Other improvements followed in 1824. John Smiley built a log house on the corner of Main and Jefferson Streets, and opened therein an inn for the "entertainment of man and beast." Daniel Taylor put up a log storeroom to the west of the new tavern, and exposed to sale a little stock of dry goods and groceries, while Edward Springer built a smithy on the west side of the square, and William Shaffer a dwelling-house on the northeast corner. At the same time the county authorities caused to be erected a court-house on the lot lying immediately in the rear of the bank buildings. This was a log house two stories high. A broad flight of steps on the south end led to the upper story, which was furnished with four bark-bottomed chairs, three for the judges and one for the clerk. Benches made of split logs served to accommodate lawyers, juries and spectators. In this old log court-house the members of this church met for several years, when opportunity offered, to hear the preaching of the Word. Here no doubt Bush, and Dickey, and Hill, and Duncan, and others who ministered to this people in their days of weakness, sowed the seed which afterward sprung up and yielded so abundant a harvest in the central part of Johnson County!

In 1822 it seems that the Rev. David Proctor came as a missionary to Indiana, and remained until August or September of 1824; but I have failed to find any record or memory of him ever visiting this county. The first Presbyterian minister of whom we have any account came to Franklin sometime in 1823. He preached the first Presbyterian sermon in the county



at the house of Joseph Young on Sugar Creek; and, coming up to Franklin, he stopped at David W. McCaslin's and there preached again. Notice of the time and place of his preaching having been given by a messenger, who went with the news from house to house, the neighbors came in to the number of "some half dozen;" and the preacher, sitting by the fireside, preached to them with great power and eloquence. This was the Rev. J. H. Johnson, who came as a missionary from the East and traveled all over Central and Southern Indiana, preaching whenever and wherever opportunity offered. He is said to have been a plain but very impressive speaker, and certain it is, that his, the first sermon ever preached in Franklin, was long remembered by those who heard it. He subsequently settled in Madison, where he preached for many years; but now an "old, old man," he lingers in the city of Crawfordsville, awaiting the "time of his departure."\*

What other ministers may have visited this place prior to the organization of the church I have no means of knowing. A Baptist Church had been organized in the neighborhood of Edinburg, which was the first church organization in the county, and I think it likely that the first sermon ever preached in the county was by a Baptist clergyman. In October, 1822, and before the Rev. J. H. Johnson came

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\* Since writing the above I have learned that Mr. Johnson did not arrive in Indiana until sometime in December of this year (1823), and he could not therefore have been the minister referred to. I received my information from those who are now dead, and while they remembered the circumstances of the preaching, they must have got names and persons confused. Who preached the sermon referred to is not now and probably never will be known.



to Franklin, the Rev. James Scott, a Methodist minister, itinerating up White River, stopped at the Bluffs and there preached to the people. Mr. Scott stood in a cabin door, with his female hearers seated within, while his male hearers stood up or lolled on the ground without, and there preached the first Methodist sermon that ever echoed in the woods of this county.

We come now to the time when this church is to be organized. Four men and three women are living in this almost unbroken wilderness who determine to found a church. For one moment let us think of the obstacles which must have appeared in the way of these heroic men and women. I have already indicated to you the extent of the town at that time. The county was as sparsely populated in all other parts as in this. There were not to exceed one hundred legal voters within its boundaries. Hensly and Union Townships had not an inhabitant living within their borders; but one man lived in Clarke; a few, not to exceed a half dozen, in Pleasant; probably thirty voters in White River; thirty or forty voters in Blue River, and a "few families" in Nineveh. And these were all poor men, poor even for the times in which they lived. Without money, and without the assistance which money brings, they had come here to make war upon nature in one of her most forbidding forms. Where now we may see broad fields and wide pastures of open woodland, then thickly stood the great oak, the poplar, the beech, the maple and the ash, their limbs and branches so closely intertwining, that, when clothed in their summer verd-

ure, a shade so deep and dark was produced as to shut out the sun from May to October. From the damp earth below sprang a growth of underbrush so dense that it presented in many places an impenetrable barrier to the horseman, and in some it was almost inaccessible to the footman. In connection with this, let it be borne in mind that the level lands, which occupy so large a space in this county, were at that time inundated more than half the year. The forests were checkered over with the trunks of prostrate trees—some newly fallen, some sunk half their diameter in the oozy soil, and these lying in every direction closed the drains, till there was scarcely any escape for the flood save by the slow processes of evaporation and percolation. The soil, rich as it was and is, in organic matter, mechanically mixing with the watery element, rendered the paths and the woods almost untraversable for man or beast. There were no great roads upon which to travel; there were no markets in which to buy or sell; there were no broad fields in which to raise grain for bread. Under these circumstances, unpropitious as they were, the pioneer settlers were compelled to maintain themselves and their families. We may well imagine that it was in many instances a very struggle for life!

But this was not all. The moral difficulties which beset the path of these church organizers were also many and great. While the majority of the pioneer settlers of this county had come here to find permanent homes, and was made up of men of character, there was nevertheless a considerable minority composed of that class which is ever found skulking in

the gloom of the frontier. All history proves the proneness of the human mind to magnify the past at the expense of the present. This is true of men as individuals and as communities. The aged remember with lively satisfaction the pleasures of their youthful years. Forgetting the evil, they paint the past in the brightest colors that memory can command, and by contrast view the present as shaded in a somber gloom. And so every nation has its "golden age," about which its poets love to sing, and around which cluster the imaginations of all. The prevailing habit is to find in the past less of selfishness, and less of vice, and more of generosity, and more of virtue, than in the present. But this is the result of a mistaken philosophy. That the "world moves" toward a higher knowledge of the sciences and the arts is too palpable for even the liveliest imagination to dispute; and that it moves toward a higher plane of religious truth and morality, I believe to be likewise equally true. The mission of Christianity is to elevate and ennoble men, and the most careless student of history must see that Christianity has not failed in its mission. In some things we may have fallen behind the morality of fifty years ago. Thus in politics it can not be claimed that we are better than our fathers; but it must be remembered that our fathers did not pursue politics as a trade, as is now the case, and that with the advent of the professional politician came in the evils which all good men now deplore. And so in other particulars we may have fallen behind, but the general tendency has been upward; and it is no reflection upon those who have

gone before, for us to recognize the truth of this proposition. The early history of this county is remarkable for its comparative exemption from capital crimes. There was a less number of felonies of lower grade committed than is the case now perhaps in new settlements along the frontiers; but the number was large in comparison to the present; while in the region of crime known as misdemeanor, the spirit of turbulence and disorder manifested, is beyond anything with which we of to-day are acquainted. An examination of the records of the Circuit Court of this county, for a few years after its organization, discloses a state of society which indicates at a glance some of the moral difficulties in the way of establishing and building up this church. At the March term of this court for the year 1824, the second term of court ever held in the county, of *six* causes on docket, *four* were for batteries and affrays. At the September term of that year of *twelve* causes, *eight* were criminal, *five* being for batteries and affrays. At the March term for 1825, of *fifteen* causes on the docket, *ten* were criminal causes, *seven* of which were for batteries and affrays. At the September term for that year, of *fifteen* causes in all, *eight* were criminal, and were for batteries and affrays. At the March term for 1826, of *nineteen* causes in all, *thirteen* were criminal, and of these *eleven* were for batteries and affrays. At the September term for the same year, of *seventeen* causes on docket, *ten* were criminal, and of these *seven* were for batteries and affrays. At the March term for 1827, of *thirty-seven* causes in all, *nineteen* were criminal, and of these *sixteen* were for batteries and affrays.

At the September term for that year, of *thirty-seven* causes, *twenty-one* were criminal, and of these *nineteen* were for batteries and affrays. At the March term for 1828 there were *twenty-six* causes in all, *eighteen* of which were criminal, and of these *eleven* were for batteries and affrays. At the September term for the same year, of *thirty-two* causes in all, *twenty-one* were criminal, and of these *eleven* were for batteries and affrays. At the March term for 1829, of *thirty-six* causes, *eighteen* were criminal, and of these *nine* were for batteries and affrays. At the March term for 1830 there were *thirty-one* cases on the docket, and of these *nineteen* were criminal, of which nine were for batteries and affrays. At the September term for the same year, there were *thirty-three* causes, *seventeen* of which were criminal, and of these *eleven* were for batteries and affrays. I have thus, at the risk of being tedious, gone over the court dockets for a period of seven years, in order that you might see for yourselves something of the state of turbulence and insubordination which prevailed in these early times. If you will but call to mind the sparseness of population during the time covered by these records, you can see at a glance what a large number of the people were inclined to vindicate their own personal grievances in spite of the precepts of religion and the penalties of the law. Thus, in 1826 there were one hundred and seventy-three votes cast in this county, and there were eighteen prosecutions in the Circuit Court for fighting, which is one fight to about every ninth voter. When I say, therefore, that the moral difficulties which confronted the little band of men and wo-

men in their effort to found and build up this church, were great, I think the facts will bear me out ; and when we consider both moral and physical obstacles in the way, who will say there was not a heroism displayed by them worthy of all praise ? To these faithful Christian men and women, and to all the little bands of faithful Christian men and women throughout this county and State, who, notwithstanding the adverse circumstances surrounding them, yet consecrated themselves to the building up of churches to the living God here in the wilderness, all lovers of Christianity and of good order in government owe a debt of lasting gratitude.

In what house the little congregation met to engage in "public worship" on the occasion of the organization of this church, I am not advised ; but it is not unfair to presume that it was in the old log court-house ; and while my faith does not allow me to attach any importance to *place*, I am not slow to confess that I would be glad to be able to say, with certainty, that it was in this house, dedicated to earthly justice. The church and the court-house ! Both ordained to promote good order and fair dealing among men, though working in different modes, and neither able to stand alone, in my judgment, without the other. How fitting and how appropriate, that, in the infancy of this community, the same house in which evil-doers were taught to fear the laws of the land, the consciences of men should be taught to fear the laws of both God and man ! But, be this as it may, the record chronicling the organization reads as follows :



FRANKLIN, Johnson County, Ind., *Nov.* 30, 1824.

This certifies that, after public worship, the following persons, who were members of the Presbyterian Church, came forward and were by administration of the subscriber, with prayer, constituted a Church of Christ, which was by agreement called Franklin.

Names of Members :

Males.

GEORGE KING,  
JOSEPH YOUNG,  
DAVID W. McCASLIN.

Females.

ELENOR KING,  
NANCY YOUNG.

The members proceeded to choose George King and David W. McCaslin to the office of ruling elders, who were ordained to that office after a sermon by the Rev. George Bush. The session then received Jane McCaslin, a member of the church, on examination.

(Signed.) REV. JOHN M. DICKEY, Moderator.

At this point it may not be improper to speak a word with reference to the ministers who officiated on this occasion. From the internal evidence contained in this record, it is apparent that the Rev. John M. Dickey preached the organization sermon, if we may call it such. This man was at that time engaged in missionary work in Southern and Central Indiana. He came from Kentucky, and, after several years of missionary labor, was settled as a pastor in the southern part of the State, where he subsequently died. He is described as "being small, and unprepossessing in his appearance." Like Paul, his "bodily presence was weak," but his words "were weighty and power-



ful." Of the Rev. George Bush, who preached the ordination sermon, more is known. He was born in Vermont, in 1796, was educated at Dartmouth College, and studied theology at Princeton. In 1824 he came to Indianapolis, and remained in this State for nearly five years, performing missionary work part of that time, and pastoral a part. He is said to have been of good "bodily presence," captivating in his manners and pleasing in his address. In his preaching he was scholarly, always clear and sometimes eloquent. After leaving this field he was elected Professor of Hebrew and Oriental Literature in the University of New York, where he soon became celebrated for his Biblical learning. He was the author of a "Life of Mohammed," of a "Treatise on the Millennium," of "Scriptural Illustrations," of a "Hebrew Grammar," and of a series of Bible commentaries, with which last production some of you are doubtless acquainted. In the later years of his life he adopted the Swedenborgian faith, and about five years ago he died almost in destitution and want. We do not know that Mr. Bush ever preached here again, but it is reasonable to suppose that he did, inasmuch as he remained in the field for nearly five years afterward. It is certain, however, that Mr. Dickey occasionally ministered here for several years following his first recorded appearance.

The church is now organized, the vine has been planted, and now let us glance over the fifty years that have come and gone since then, and take such note of the results as the opportunity allows.

The record read shows that Jane McCaslin, who

was the wife of David W., was the first member admitted on "profession of faith." On the 25th of June following, Simon Covert and Mary, his wife, were admitted on "certificates" issued by the Providence Congregation in Kentucky, and they were therefore the first members admitted in this manner. At the same time their infant daughter, Dorothy Ann, was baptized, and this was the first celebration of this ordinance occurring within the church. In August of 1827, Mrs. Margaret Gilchrist, the wife of Robert Gilchrist, died, hers being the first death of a member of this church.

The growth of the church was necessarily slow, but there was a gradual growth from the very first. We have seen that one member, Mrs. McCaslin, was added on examination the first year. Three were added on certificate in 1825, the second year. In 1827 seven members were added on certificate, and in 1828, four on examination. At the close of this year the membership numbered nineteen, but the year following it went up to fifty-one. Of the new members admitted this year (1829) ten were on certificate, and twenty-one, which was greater than the whole number in the church at the close of the year before, were converts. This is the first revival which is recorded in the history of the church. From the record it appears that the good work began in January, for on the tenth of this month, which was Sunday, the ten members were admitted on certificate, and two on examination. On the twelfth four more were added in like manner. On the fourth Sunday in June eight were added, and on the fourth Sunday in August eight

more, which is thirty-one in all. The next year, 1830, thirty members were added, all on certificate, save three.

The church has now been organized for six years, and it has grown from five members to seventy-seven. Of these thirty-two are males and forty-five are females. Twenty-seven have been admitted on profession and fifty on certificate. During these years there has been neither pastor nor stated place of worship. Sometimes the meetings were held at Pleasant Hill, now Hopewell, sometimes the members met at private houses, occasionally in the open woods, but oftener in the old log court-house. Those who ministered to this people then came at the charge of others; Franklin was a missionary station. Of these missionaries, the names of Revs. Isaac Reed, William Duncan, John Moreland, Jeremiah Hill and William Wood are the most familiar to the reader of the records of these times. Of these men I have been able to learn but little; so little that it is scarcely worth the telling. Isaac Reed lived at Bloomington, in this State, when preaching here, but subsequently moved to Illinois, and died in the city of Alton. William Duncan was a Scotch divine, and the preacher of long, methodical, doctrinal sermons. He belonged to a ministerial school which is now believed to be extinct. A dear lover of tobacco, he always preached with the "weed" in his mouth, and the younger members of his congregation counted with lively interest the number of quids taken, for thereby they could calculate with unfailing certainty the near approach of the end. It is said of him, upon what seems at this time

to be good authority, that he occasionally tasted of strong drink, for the "stom ch's sake;" and, in justification of the act, he said, in the language of Paul to Timothy: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." After being worn out in the service, Mr. Duncan went to Ohio, and there died. The Rev. John Moreland was of Southern origin. He was tall and commanding in his person, affectionate, social, enthusiastic and eloquent. As a sermonizer he had many superiors; but as an exhorter, he was excelled by none. The Rev. William Wood was also a Southern man—a Tennessean; his academic acquirements were limited, and his theological training was had under the celebrated Dr. Anderson, of Marysville, in his native State. He died about the close of the late war, while acting under the auspices of the Christian Commission in the South. The Rev. Jeremiah Hill was an Eastern man, and in his earlier years followed the sea; and, like John Bunyan, was a proficient in all the vices peculiar to his vocation. Being converted after he arrived to years of maturity, he moved to Tennessee, where he entered the theological school of Dr. Anderson, along with William Wood; and, like him, of limited scholastic acquirements, he imbibed the theological theories of his teacher. Both were ardent and enthusiastic, and both strong in exhortation rather than in sermonizing. In the great controversy of 1837 and 1838 which shook the Presbyterian Church of the United States to its very center, and which resulted in the second great division which has come upon it in its history in America,

Wood and Hill took an active part, and they were the recognized leaders of the New School brethren in this Presbytery.

It is a fact well known to the most casual readers of western history, that about the close of the Revolutionary War a strong tide of emigration set into Kentucky from the seaboard States. With these emigrants came a colony from Northern New Jersey, principally from Bergen County—the descendants of the Dutch colonists of New Amsterdam—which located in the neighborhood of Harrod's Station, now Harrodsburg, in Mercer County. These people brought with them a Calvinistic faith, and for a time maintained their connection with the Dutch Reformed Church, of New Jersey. A missionary, Dominie Laubaugh, was sent out to them by the Classis of that State, but after a short time he returned, and the Voorheis, the Demarées, the Smocks, the Coverts, the Bantas, the Vannuys, the Bergens, the Vanarsdalls, the Brewers, the Lists, and others of this Dutch blood and Dutch faith gravitated into the Presbyterian Church.\* After the lapse of a few years the Mercer County Dutchmen became restless, and a part of them made another move, this time coming down into Shelby and Henry Counties, in the same State, where

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\*From a letter received from the Rev. David D. Demarest, D. D., of New Jersey, after the above was written, I learn that Peter Laubaugh was sent out by the New Jersey Classis, in response to a request from members of the Reformed Church who had settled in Kentucky. "He was," says Dr. Demarest, "ordained by the Classis of Hackensack, July 21st, 1796, with a view to settlement among the people of Salt River, Mercer County, Kentucky." \* \* \* "Early in February, 1797, after a journey of about three months," he reached Mercer County, where he seems to have organized a church at once, and at the expiration of three months set his face eastward; and though it was his intention to return to Kentucky, yet from some cause he never did.

they located, in what is still known among Kentuckians of that region, as the "Dutch Tract." Here they organized a church, and old Archibald Cameron, a Scotch Presbyterian divine, of remarkable eccentricity of character, but theologically as sound to the core as old John Knox himself, long ministered unto them. The original colonizers of the Dutch tract having passed away, their children, uneasy and restless as their fathers had been before them, again took up the line of march, and this time came to our own county. The first considerable number which arrived, as appears from the church records, was in 1827; and making their location in the vicinity of the "Big Spring," now Hopewell, they were joined by others, until in 1830, forty of the seventy-seven members of this church were living in that neighborhood. It now became evident to all, as well as desirable, that the church should be divided, and a separate organization established for the accommodation and convenience of those living in the country; and, accordingly, in the spring of 1831, Presbytery, then in session at Greensburg, ordered a division to take place; and in May, of the same year, this was done by the forty members being dismissed, who, on the 23d day of that month, duly organized the church of Hopewell.\*

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\*When the question was first agitated among the people there was a desire manifested by some of the Franklin members to continue the connection, and build a house of worship at a point about half way between Franklin and the present site of the Hopewell Church. The location indicated for the proposed house was on the high ground, immediately east of the iron bridge over Young's Creek, on the Bluff Road. A meeting was held at the house of Simon Covert, who then lived in the Hopewell neighborhood, when the proposition was discussed, and, as we now see, wisely voted down. The Hopewell people were unanimously opposed to it.



In June, 1830, it appears that the Rev. David Monfort, of the Presbytery of Chillicothe, Ohio, was present on the occasion of the celebration of the Lord's Supper, at Pleasant Hill. This is the first indication we have of his presence in this country, and I think it altogether likely that he was then looking out for himself a field for his future labor. He seems to have been satisfied with the prospect, for on the first day of the following November, as appears by an entry upon the record made in his own hand, he "commenced labors as a stated supply or missionary." This position he occupied until the next October, when he was regularly installed as pastor of both this and the Hopewell Church, on a salary of three hundred dollars per year. The Revs. William Sickles and Eliphalet Kent had been appointed by Presbytery as a committee, to assist in the installation, and Mr. Kent, who still survives, a hale hearty old man of seventy-four years, preached the installation sermon from Jeremiah iii. 15: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding;" and Mr. Sickles delivered the charge to the people.

At this time the membership of the church numbered sixty-six; and for us to fairly appreciate the work done during the nineteen years of Mr. Monfort's pastorate, we must bear in mind the material and moral condition of the county, at the time he came and during the time he remained. Eleven years have now passed away since Campbell and Sells came; eight since King, Covert, McCaslin and Voris built cabins in this immediate vicinity, and seven since



King, Young, McCaslin, and the wives of the two former united in the organization of the church. Settlements had now been made in all parts of the county, and all the political townships had been established, except Clarke. The county contained a population of four thousand and nineteen, as shown by the census made the year before, and it had within its borders this year about six hundred legal voters, of whom about one hundred and eighty lived within Franklin Township. Unfortunately there are no records in existence by means of which we can arrive at the population of the town of Franklin at this time, but it did not, in all probability, exceed two hundred; though this is an estimate based upon unsatisfactory data. The people were still without a market in which to sell their surplus produce nearer than Madison, on the Ohio River, sixty-five miles away. Wheat was worth here from twenty-five to thirty-five cents per bushel; corn ten cents, and oats eight. Good work horses sold at from thirty-five and forty dollars per head to fifty and sixty; cows at from five to ten dollars each, while all cotton and imported woolen goods and groceries of all kinds cost at least double the present prices. Those in the entire county who were not compelled to toil for their daily bread and raiment you could have counted off on the fingers of your right hand. The men tilled the soil during the tilling season, and cleared lands for themselves or others during the fall and winter seasons, and spent the long winter evenings in making and mending shoes for their families, or other domestic labor; while the women not only looked after the ordinary and daily af-

fairs of the household, but spun flax, carded and spun the wool, and wove linens, flannels and jeans with which all were clothed. The statement of these facts may at first blush seem to some as irrelevant in a discussion like the one in hand; but let me remind such, if any there be, that, notwithstanding the hard fate of the members of this church at the time of which I am speaking, they nevertheless undertook the support of their pastor. Up to 1838, Mr. Monfort preached for both this and the Hopewell Church, at a salary of three hundred dollars per year—a salary so small that, were we not to appreciate the impoverished condition of the people generally, we would feel compelled to charge them with having been stingy and mean toward their pastor; but when we remember the condition of the country and of the people, instead of blame, we are bound to give praise.

In this connection it may not be amiss to tarry a moment while we briefly pass under review certain congregational habits in vogue during those times. Up to about 1840, so far as my memory goes, it was the custom in the country congregations for the men and women to occupy different seats in the church. There was a “men’s side” and a “women’s side” in every meeting-house; and, while it is probable that the modern custom of promiscuous seating came into fashion in this town church sooner than in the country, it is nevertheless certain that before and after Mr. Monfort came, the old custom prevailed here.

On the 18th of June, 1831, it is recorded that “William G. Shelleday was elected singing clerk,” and again on the 28th of March, 1834, Alban Y. Howsly

and Cornelius Hutton were elected to the same "office." This is an office which has long been unknown in this church, and to many of the younger members, doubtless, the name carries with it but an imperfect idea of the functions appertaining to it. The "singing clerk" was a man of far more consequence in the old times than your modern leader of church music; indeed, he filled a place only a little lower than the minister himself. Occupying a seat in front of the high old-fashioned pulpit, it was his duty not only to rise up facing the congregation and pitch the tune, but to "line out" each hymn as it was sung. Hymn books were not so plentiful then as now. The poverty of the people made the office of "singing clerk" a necessity.

The custom observed in celebrating the Lord's Supper differed materially from the custom of the present. Long tables were prepared in the aisles of the meeting-house, covered with snow-white cloths, and the communicants, each of whom had been presented by the officers of the church with a "token" [pieces of lead resembling in shape and size a silver dime, I have seen used for this purpose], as a sign of his or her right to eat the Supper, took their seats at this table of the Lord, and after presenting their "tokens" to the office-bearers, partook of the sacramental feast.

It would certainly prove interesting, if not instructive, to pursue this theme at length and in all its bearings and ramifications did time permit. Great changes have taken place in the world of thought during the past half century. Men in the search of truth, in the domain of the natural sciences as well as in the meta-

physical, have drifted from point to point until the modern view often bears scarcely any resemblance to the opinion of fifty years ago. Truth must ever be the same, be it scientific, metaphysical or religious; but the intelligent thinker, who has learned to distrust the infallibility of the human intellect, is ever questioning, ever doubting and re-examining; and as a necessary consequence old views are ever being discarded or modified, and new shades of thought are continually intervening. So far as theological questions are concerned, this shifting of thought is necessarily slower and less marked than in any other department of knowledge, save mathematical; but there is, nevertheless, an element of change to be found here. Measuring time by the centuries this change is apparent to the most superficial student of history; but taking a measure extending over no more than fifty years, the traces of thought-movement are not so obvious. Still this increment of time shows a change—not a change, mark you, in the leading and fundamental doctrines of the church, but a softening down of the tints; a shading here and a lighting there, until the picture—the same in outline and detail as ever before—nevertheless presents the old ideas of theological truth in the light of an advanced state of thought.

I have told you of a pioneer Presbyterian preacher who occasionally took his morning dram, and I am sure this recital must have excited the surprise of the younger members of this congregation, and set them to wondering what manner of man he was (unless, indeed, a like statement made by Dr. Tuttle, on yes-

terday, had already prepared them for this); but when it is remembered that less than fifty years ago Presbyterians very generally did not believe that it was morally wrong to drink the social glass, and that some of them actually did so drink, I am sure this surprise and wonder must disappear. Within the memory of men still living, Presbyterian elders kept the decanter on the sideboard, and furnished whisky freely and without price to the electors on the occasion of standing for public office. It is due to history, however, to say that this never was the rule in this county but the exception, and it is believed that no other denomination can present a better record.

Again: Who of the older men and women, who are here, have forgotten the loyalty of the people of all sects, thirty or forty years ago, to the church of their choice? Why, it once was so rare for a minister of one denomination to occupy another's pulpit, that when it did happen to occur, it occasioned a "nine days' talk." I remember a circumstance which took place in this county about thirty years ago, which illustrates the sentiment of the times and the feeling of the people. It was a bright summer Sunday morning, and a little Presbyterian congregation had met in the old "hewed log" church to sing and pray, and listen to the reading of one of Burder's sermons by one of the elders. Pending the preparatory exercises, a Methodist circuit-rider rode up with a friend, and, dismounting, the people perceived he was coming in. The elders, after holding a solemn and hurried consultation, came to the conclusion that they would forego the safe and orthodox Burder, and risk this,

to them, ranting disciple of John Wesley ; and accordingly one of their number—good man, he has been dead so many years—was sent out with a flag of truce to formally invite the Wesleyan in. The preacher, who must have been a great wag, was apparently inspecting the horses hitched to the trees in the most approved jockey style ; and you may better imagine, than I can describe, the effect this conduct had upon those who formed their opinions of clerical propriety from the models furnished by the serious Monfort and the solemn Sickles. He came in, however, on the invitation ; and, after the introductory services, took as his text : “ *Come unto me all ye that are heavy laden, and I will give you rest.* ” Then, looking straight into the solemn faces before him, said, in substance, that this was one of his favorite texts, that he had preached from it many times before, but had never yet succeeded in getting through a sermon without shouting ; and while he intended to try and remember the place and the occasion, and forego shouting this time, yet if he failed in his endeavor, he begged his hearers would remember that he was only a Methodist circuit-rider, and that, as such, he had a right to shout. Had a thunder-clap come from the clear sky then, it would have occasioned no greater astonishment than was now pictured on the faces of that little congregation ; but the preacher was equal to the emergency. Though he made a wonderful noise about it, yet it was conceded that his sermon was about as sound as one of old George Burder’s ; and while the older heads may have criticised the arrangement and the manner of delivery, the younger took notice that he



used the same texts and preached the same salvation that Sickles and Monfort were in the habit of using and of preaching.

Instead of that harmony of feeling among the ministers of the different churches, and that charitable co-operation which we now expect as a matter of course, then the ministers stood intrenched behind the sounding-boards of their own pulpits, either in a state of armed neutrality toward each other, or else engaged in actual theological conflict. Sometimes they met in the hand-to-hand fight of debate; and if I have not been wrongly informed, Dr. Monfort and a Baptist minister of this town once tried their skill in this arena; but, most generally, clergymen were content with firing at long range from pulpit to pulpit, while the laity, a most willing soldiery, carried on a sort of guerrilla warfare from week's end to week's end.

Happily we are beyond these uncharitable years! The wheels of time have carried us out of the gloom of that narrow, selfish sectarianism wherein could be seen nothing good save in the creed of our own professing; and now, while we may on all convenient occasions "earnestly contend for the faith which was once delivered to the saints," and which we may honestly believe to be systematized in our Standards, we may, and we do, nevertheless, rejoice in the prosperity of the church whenever and wherever manifested. The vail of the temple of our prejudices has been rent in twain from the top to the bottom; the middle wall of partition has been broken down, and no longer may soldiers of the same great Captain waste their strength in contending against each other.



But a truce to the manners and customs and habits of thought of the old times. Let us take up the thread of our narrative and briefly note some of the results of Mr. Monfort's ministry. We have seen that at the close of 1831, the church numbered fifty-five members. In 1832 twelve were added, all but two on certificate; in 1833 ten more, six on certificate and four on examination, which brings us up to 1834, when the second revival came with blessings to this people. It appears that the good work began the last of February, and continued up to the end of March, during which time sixteen were added on profession of their faith. This year a school-house was built on the lot which abuts this one on the east, and here the people worshiped until they built a large and rather pretentious frame edifice, for the times, on this spot in 1837. "It was built by Peter Shuck, at a cost of \$816, not including the seats and pulpit," and "being the first church edifice in town it was regarded as a grand affair."

In the fall of 1838 the pastoral relation between Mr. Monfort and Hopewell was dissolved, after which he devoted his entire time to this church. At this time the following preamble and resolution were adopted by the church session, viz:

"WHEREAS, By a recent arrangement our pastor is to devote his whole time in the Franklin congregation; and,

"WHEREAS, On special effort being made for the purpose of his support only three hundred dollars per annum has been raised for that end; and,

"WHEREAS, The session believe that on account of

the state of their pastor's family, and the present state of his own health, not less than five hundred dollars per annum are sufficient for his support in this place; therefore,

*"Resolved*, That our representative to the next Presbytery be instructed, and he is hereby instructed, to lay the case before the Presbytery, for the purpose of obtaining their leave to apply to the Board of Missions for the additional aid necessary to sustain our pastor."

What relief, if any, was received from the Board of Missions I have not been able to learn; but it is certain that the pastor's salary was about this time nominally raised to five hundred dollars per year.

In 1839 a third great awakening took place. From the 21st to the 28th days of July, inclusive, eighteen converts were admitted. From this on to 1842, yearly additions, both on certificate and examination, were made, but no special manifestation of God's grace appears until January of that year, when from the 5th of that month to the 19th of the month following, thirty-seven were taken into the church on profession. This ingathering brought the membership at the date of the Presbyterial report, made in April of the following year, up to one hundred and eighty-seven; but from thence on to 1851, a period of nine years, there was a slow but sure decline. New members were taken in from time to time, both on certificate and examination, but not in numbers large enough to supply the waste from dismissions, suspensions and deaths. And right here one of the most impressive lessons which the history of this church presents

may be learned. The common experience of mankind, I think, agrees in the observation, that next to a family quarrel, a church difficulty excels all others in bitterness and virulence. During the years which mark the decline of this church under Dr. Monfort's pastorate, a bitter and unrelenting personal warfare was waged between certain of the members, and while I would not utter a single word reflecting upon the motives or questioning the Christian integrity of a single member of this church *living*, much less of any one dead, yet it is due to history, it is due to you, that the fact be stated, that pending this personal warfare between the professed followers of Christ, the cause of Christ was seemingly altogether neglected. I know nothing of the merits of this controversy; I know not who was right and who wrong; but for an examination of the records I would not have known of any difficulty at all, and I therefore censure no man, no party; I only note the fact of the dissension. No doubt during these gloomy years the pastor preached with all the clearness that marked his sermons of former years; no doubt his appeals were as persuasive and his exhortations as eloquent; no doubt sinners felt the arrows of conviction, but the war within the camp went furiously on, and inquirers sought other folds or turned their backs upon the church for ever. All the actors in that whirl of strife are now dead save one. Their bodies have returned to the dust and their sad difficulties have disappeared with them. The merits of their controversy no one now knows or cares to know. How insignificant it must have been and yet how baleful in its influence upon the

cause of Christianity. Brethren, let us take the lesson to our homes. Forever let us sink out of sight and memory, every element of controversy, every vestige of discord!

We now approach the time when Dr. Monfort's labors are to come to a close in this church. It is the year 1850, and he has been in the field nineteen years, eighteen of which have been devoted to pastoral services. And these years have been busy stirring years with him, for he has not only preached with great regularity here, but he has preached in the country wherever there seemed to be any prospect whatever of establishing a church. He assisted in the organization of Hopewell, of Shiloh, and of Providence. But his age and other physical infirmities warn him that he must have a rest, and the relation between him and this people is accordingly sundered. During the years of his preaching here, the record shows that two hundred and ninety seven in all united with the church, of whom one hundred and twenty-eight were males and one hundred and sixty-nine were females. Of the total number which was added to the church, one hundred and forty-nine were on profession of their faith and one hundred and forty-eight on certificate. Of these received on profession, sixty-seven were males and eighty-two were females; and of those received on certificate, sixty-one were males and eighty-seven were females.

A biographical sketch of Dr. Monfort having been prepared by another, I allude to no facts in his history not related in some manner to this church. But in bidding him farewell, it may not be inappropriate

to dwell briefly on some of the more salient features of his character. He was a man of wide and varied learning; so much so, that in a day when Doctorates were more stintingly granted than in this, Hanover College conferred upon him the merited title of "Doctor of Divinity." He must have been about forty-five years of age when he came here, and was trimly built though undersized in person, had dark hair and eyes, a narrow high forehead as I remember him, and was exceedingly neat in his dress. His manners were engaging. Whilst always serious, yet he was never gloomy and forbidding. He held in scrupulous regard all the proprieties and conventionalities of life. "He was," says one authority, "a mild, modest, prudent man, had a pleasant way in his daily intercourse with the people, and wielded a great influence in the town." I do not remember to have ever heard any anecdote told of him indicating that he had any wit or humor, or that even on occasion he exhibited any powers of sarcasm. He went through the fight which led to the separation of the Church into Old School and New School, a recognized leader of the Old School party in this Presbytery, and yet I find no memory of wounding words ever having been spoken by him, lingering in the minds of those who were then arrayed against him. He came here at a time when his mind was fully developed, and in addition to his extensive learning, both literary and theological, he was possessed of a sound and discriminating judgment. He knew how to gain the good will of men and how to hold their esteem. His views of religious truth were clear and decided; and he believed, with

his whole heart and his whole soul, the doctrines and tenets of the Presbyterian faith as laid down in her Standards; and what he believed, he preached with all the might that was in him. He was, in a word, a thoroughly conscientious man, speaking boldly for the truth and vehemently combating what he deemed to be error, on all proper occasions. As a speaker, his most marked characteristic was his great clearness. He not only possessed that incisiveness of mind which enabled him to grasp an idea firmly, but he had that further and rarer accomplishment, which enabled him to so present that idea to his hearers stripped of every superfluous shred of thought, as enabled them also to see it and grasp it in its full significance. By virtue of this gift he was a teacher of men; and he excelled as a doctrinal preacher. But on occasions he preached with great feeling. One says, his manner of preaching was "deliberate, calm, solemn and earnest—sometimes deeply impassioned;" another, and a co-laborer in the ministry with him, says he was a "solid emphatic speaker, and when aroused quite eloquent."

The close of Dr. Monfort's ministry here may, in some respects, be said to mark the line between the past and the present in the history of this church. It is about that time the people began developing the material wealth of the county. Franklin had lately been linked with iron to the Ohio River, and a ready market had at once been opened for all articles produced by the labor of the people. A spirit of enterprise followed; a plank road was constructed leading from this place to White River; a proposition to build



a railroad connecting Martinsville with this town was agitated and finally consummated, and a general liveliness in traffic and trade was exhibited never before known. The population of the county was 12,101, and the town of Franklin contained 1,057 souls. The church numbered one hundred and forty-three communicants, a less number than at any period since 1839, but the old fires of discord had burned out, and with the advent of a new and younger man as pastor, it was hoped that the misfortunes of the past would be retrieved. Accordingly, a call was made for the Rev. Jas. A. McKee, then stationed at Vernon, in this State, who accepted and entered upon the discharge of his duties at a salary of seven hundred dollars per year. Mr. McKee was a Pennsylvanian by birth, but had been educated in the collegiate department of South Hanover, in this State, and also in the theological school which was then located in that place.

I do not think that the time has yet come when it would be profitable or interesting to dwell upon the events connected with the pastorate of Mr. McKee or of any of his successors. All the ministers, and a large majority of the members, are yet living who participated in the various scenes enacted in this church since 1850, and it would be as a "twice told tale," were I to recount these over now. Moreover, I have nearly consumed my hour in an endeavor to bring to your minds a view of the early history of this church, and the time warns me that I can not much longer claim your patience.

The year following Rev. Mr. McKee's entry upon his labors here, the membership of this church went



down to one hundred and fifteen—twenty-nine members having been dismissed and seven having died. But in 1852 the gains began to exceed the losses, and, with the exception of two years, this has been the case ever since. In that year a refreshing revival came to bless the labors of the new pastor. The good work seems to have commenced in the last of February, and it continued up to the middle of April, during which interval forty persons in all were added on profession of their faith. In the spring of the succeeding year another shower came, and twenty-five converts were added, which, with the additions of those who joined on certificate, brought the membership up to one hundred and eighty-six, the highest number then ever reached. In 1854 the number was carried up to one hundred and ninety-four; but this increase was mostly due to admissions on certificate.

It is evident to one who peruses the records of this date that a church trouble is again brewing. What the cause was, I am sure, I don't know. All I can say is, that in 1854 only five converts were added; in 1855, *not one*; in 1856, three; and in 1857, *not one*! Other work seems to have required the attention of the people during these gloomy years. The younger members of the congregation appear to have been seized about this time with a mania for dancing, while the older brethren had more serious business of their own on hand. A tempest had arisen—a controversy was up—a first-class church quarrel was on the carpet, and while the brethren were cutting and thrusting this way and that way at each other,

no recruits ventured to come from the enemy without. How eloquently do these mute figures plead for *peace* within the church!

In 1858, the smoke of this conflict having disappeared, God smiled again upon the labors of Mr. McKee, and in February, March and April of that year, fifty-eight were added on examination.

In 1860, after ten years' service, he resigned his charge and was succeeded by the Rev. A. B. Morey. The record shows that during these ten years two hundred and thirty-eight were admitted to the church, of whom one hundred and twelve were males and one hundred and sixteen were females. Of the whole number one hundred and forty-four were added on examination and ninety-four on certificate.

The Rev. A. B. Morey, a native of New York, came fresh from Princeton, within a short time after Mr. McKee left, and entered at once upon ministerial labors. At this time the communicants numbered one hundred and seventy-two, and when he left, eleven years afterward, the number had run up to three hundred and seventy-five; an increase of over ten per cent. per annum. The most marked feature of his pastorate is the great revival which came to this church in 1870. On the 16th of January the record shows the admission of five on examination, and it goes on showing daily admissions throughout January, February and up into March, until one hundred names have been entered. During this pastorate three hundred and seventy-four were added to the church, of which two hundred and twenty-one were on examination and one hundred and fifty-three

on certificate. Of those, on examination, ninety-five were males and one hundred and twenty-six were females; while of those, on certificate, sixty-one were males and ninety-two were females.

On Mr. Morey's resignation, the Rev. S. E. Wishard, our present pastor, was called and came. He is a native of this county. His father came into White-river Township the year after this church was organized, and a few months before the son's birth. At the age of twenty-two he began a course of study at the Wabash College, where he graduated. His theological education was received at Lane Seminary, after which he went into the State of Michigan, where he preached until called to this church in 1871. He has now been with us nearly three years, during which time the membership has increased by the addition of one hundred and twenty-five, of which fifty have been on examination and seventy-four on certificate.

I have now passed hastily over the fifty years which have come and gone since the foundations of his church were laid, and I am fully conscious that many matters immediately connected with my subject have been entirely omitted or passed over with the barest mention. The complete history of this church during these years would require a volume, and its presentation, in an address of reasonable length, is therefore out of the question. I have already, I fear, trespassed on your patience, but I beg your indulgence while we briefly consider some of the results of the work which has been done.

A list of the membership has been prepared, em-

bracing the names of all found scattered through the church books. This list is not absolutely perfect, for the books themselves have been somewhat carelessly kept, and an absolutely perfect list is therefore out of the question. But it is believed that it approximates very nearly to correctness, and it is from this that I have made up the statistical reports as to the work done during each pastorate. Now, looking at the work as a whole, we find that eleven hundred in all have been added to this church during its first half century. Five hundred and ninety-seven, a little over half, has been on examination and five hundred and one on certificate. Of the entire membership, four hundred and sixty-seven are males and six hundred and thirty-three females. Of the number added on examination, the names of two hundred and seventy-one are males and three hundred and twenty-eight are females ; of those on certificate, one hundred and ninety-six are males and three hundred and five are females.

Of the oldest and most numerous families identified with the church, the name of Wilson is found upon the list, ten times ; the Coverts and Allison, each twelve times ; Shellady, a name now extinct, so far as the records show, thirteen times ; Alexander, fourteen ; Herriott, fifteen ; Voorheis and Thompson, each sixteen times, and the Thompson family has likewise disappeared ; Banta, eighteen ; Bergen, twenty-two ; Adams, twenty-four ; and the McCaslin, which leads them all, sixty times.

Six ministers have gone out from this church, five of whom began their religious life here. The first is

John C. King, son of George King, one of the founders of the church, and who united with this congregation on the 28th of March, 1834, and is now preaching in Chase City, Virginia. Then comes the name of Anderson Wallace, who joined on the 3d of September, 1837, and who is, or was, when I last knew of him, performing ministerial duty in Illinois. After him we have the name of Samuel E. Barr, whose profession took place on the 14th of January, 1842, and who so lately went from the neighboring church of Hopewell to the city of Elkhart, in Northern Indiana; and his name is followed by that of James H. L. Vannuys, who entered the church on the 6th of February of the same year, and who is now pastor of the church at Goshen, in this State. All these were the fruits of Dr. Monfort's ministry.

Robert M. Overstreet, now preaching at Emporia, in the State of Kansas, joined by letter from the church at Bloomington, October 10, 1848, and Sylvester Bergen, who is now preaching at McKinney, in the State of Texas, united, on profession of his faith, on the fourth day of January, 1863.

These are some of the numerical results, but who can calculate the moral? The Presbyterian faith demands an unqualified belief in the divine authenticity of the Holy Scriptures, in the sovereignty of God, and the absolute subordination of man to his authority. This faith, as interpreted by our fathers, held them to a strict accountability, morally speaking, for the manner in which they trained their children; and they not only taught their children obedience to parental authority, in accordance with the divine

command, but tutored them carefully in all the fundamental doctrines of their own faith. Trained then, to fear God and to keep his commandments, and trained to habits of obedience to human government from infancy up, the young man when he left the roof-tree, went forth *prepared* to yield that willing obedience to the laws of the land, which is the distinguishing characteristic of every good citizen. He may not have been the most noisy citizen ; he may not have been the most forward with advice on public occasions ; he may not even have aspired to public place ; but he was nevertheless a law-abiding citizen, and the State was seldom, if ever, called upon to vindicate her laws in his punishment. The same records which bear testimony to that spirit of lawless vindictiveness which prevailed so extensively in this county from its organization up to about 1840, and which has been elsewhere alluded to, bear ample testimony to his good character for peace and submissiveness to the laws of the land. I do not wish to be understood as magnifying one faith at the expense of another, or of making invidious comparisons between the Presbyterian Church and others ; I trust we are all too thoroughly imbued with the charity which thinketh no evil for that, but I will say, and that without fear of successful contradiction, that Presbyterianism, in Johnson County, has proven in the past, pre-eminently successful as a school for the training of the highest order of citizenship.

Just how much has been achieved by this particular church in that school, the human intellect is inadequate to the task of measuring ; Omniscience alone

can do that; but if we can not apply the measure, the results are yet so certain that the Christian and the patriot, of whatever faith or belief, may on this the fiftieth anniversary of the foundation of the Church of Franklin, join in the prayer: *Let it be perpetuated!*



## ADDRESS

BY

Rev. J. G. Monfort, D. D.

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My part in the services of this day will be first to give a statement of the ecclesiastical relations of this church, and then a memorial of its first pastor, Rev. David Monfort, D. D.

The church of Franklin, which was organized in 1824, first belonged to the Presbytery of Salem and to the Synod of Kentucky. The Salem Presbytery was constituted in October, 1823, one year before the organization of the Franklin Church.

In 1825 the Synod of Kentucky organized the Presbyteries of Madison and Wabash, and Franklin Church was then connected with Wabash Presbytery, and these three Presbyteries were erected into the Synod of Indiana, in May, 1826. In 1829 Crawfordsville was formed, and Franklin was connected with it. In 1830 the name Wabash was changed to Vincennes, and the Presbytery of Crawfordsville was divided; the Presbytery of Indianapolis was formed,

and Franklin was put in it, and has been ever since connected with it.

David Monfort was the son of Lawrence Monfort and Elizabeth Cassat. He was born in York County, now Adams County, Pennsylvania, March 7, 1790. His ancestors were Huguenots, who fled from France to Holland, upon the revocation of the Edict of Nantes. They came to this country in 1629, and settled first in Beaver Street, New York City; then in Long Island, and then in New Jersey, and again in Pennsylvania; and about the beginning of this century in Mercer and Henry Counties, Kentucky, and some in the Miami Country, in Ohio. The early members of the Presbyterian Church in Johnson County, Indiana, were most of them the same Hollandish Protestant Presbyterians. In tracing the genealogy of the family for nearly two hundred and fifty years, in the records of the Dutch Churches in this country, I find in marriage and baptismal records that such names as Monfort, Aten, Bergen, Seburn, Demaree, Vannuys, Conover, Brewer, Vanausdol, Bonte, Pieterston, Brinkerhoff, Voris, Van Dyne, Van Dyke, and several others, seem to have been of one blood by intermarriages; and to a remarkable extent, until after the beginning of this century, they were farmers. Even fifty years ago very few of the names mentioned were to be found among ministers or other professional men.

David Monfort lived with his parents on a farm in Warren County, Ohio, until he passed his minority. When seventeen years of age he was converted, and made a public profession of religion in connection

with the great New Light Revival. He soon joined the Presbyterian Church, and turned his attention to the ministry. He first studied privately under Rev. Richard McNemar, near his home, and with John Thomson, at Springfield, now Springdale, near Cincinnati. He completed his literary course in Transylvania University, Lexington, Kentucky, and his course in theology at Princeton, New Jersey, graduating in 1817. He was licensed by the Presbytery of Miami, at Lebanon, April 4, 1817. A part of the record of Presbytery, in his case, reads: "Mr. David Monfort, candidate, was directed to deliver his popular discourse this evening in the court-house by candle-light."

He supplied, after his licensure, Bethel Church, west and south of Hamilton and Oxford, on Indian Creek, for a few months, received a call as pastor, and was ordained and installed October 20, the same year—1817. The members present were Matthew G. Wallace, Dyer Burgess, Daniel Haydon and William Gray.

This pastoral relation lasted ten years and was most happy and useful. The pastor was physically sound, very active, a man of very fine appearance, a good student, an attractive writer and speaker, fluent and impressive, and withal a great attraction as a singer. In ten years his church from being very small grew to number one hundred and eighty-seven communicants, and it was the largest in the State of Ohio, except the First Church, Cincinnati, which had two hundred and seventeen members, and Beech Spring, near Steubenville, two hundred and thirty-

three. He, moreover, preached regularly at many destitute points and laid the foundation of many churches, since prosperous, of which may be named Lawrenceburg, Harrison, Elizabethtown, Brookville, Berea, Mt. Carmel, Dunlapville, Bath and Connersville.

He asked to be relieved of this charge, against the wishes of the whole church, except a family or two that were disaffected on account of a case of discipline.

In 1828 he went to Terre Haute and remained less than two years. These were years of suffering, sorrow and death. He lost his wife and a daughter, and was himself visited with severe and protracted sickness, followed by chronic weakness and suffering, which made him lame and an invalid for life.

He returned to Ohio in 1829, and after one year of missionary work in Wilmington and vicinity, he came to Indiana and began his work in Johnson County. He was in feeble health and poorly fitted for the hardships of pioneer missionary life, and yet he did the labor of a man of vigorous health, and his work was followed by the divine blessing.

In coming to Franklin severe trials and sufferings awaited him. Eleven days after his arrival, his wife, whom he married but a few months before, was engaged adjusting a box of clothing and was suddenly seized with smothering and weakness. She was laid on a bed, and, recovering a little, said to her husband, "Is this death?" He said, "Oh, no! you will soon get over it." She said, "Have I been a good wife to you?" He said, "You have, indeed." She

continued, "Have I been a good mother to your children?" He replied, "You have been a good mother to the children." She said, "Then I am content." And at once she ceased to breathe.

His work in Franklin began in bodily feebleness and with this sudden baptism of bereavement and sorrow, and when it closed he could look back and say: "I was with you in weakness, in fear, and in much trembling." He never had an hour of good health and freedom from pain to the end of his life, and yet he continued to do full work. He could not get on his horse without help, and for some years there were no roads in some directions for carriages.

The statistics of his labors I leave for others who have had access to the church records. All who knew him and his work will respond to the declaration: "He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."

He left Franklin in 1850, after nineteen years' ministerial labor, and though he often preached, he had no regular charge. He lived for a time at Kingston, Indiana; Decatur, Illinois, and at last at McComb, Illinois, where he died in 1860.

He was highly endowed by nature, and, in the line of his profession, by culture. He was a good scholar in Latin, Greek and Hebrew, and was well read in didactic and historical theology. He was a constant student of the Scriptures in the original tongues. For the first twenty-five years of his ministry he had constantly under his tuition students preparing for the ministry. His discourses always gave evidence of

thorough preparation and of logical ability, while they were clothed in the excellencies of rhetorical statement, and delivered with the force of the skillful orator. He was thoroughly versed in our ecclesiastical jurisprudence. He always took an active part in our church judicatories, and his opinions as to principles and precedents had almost the force of law, especially with ruling elders and young ministers.

He was thrice married. His first wife was Phebe Spining, daughter of Judge Isaac Spining, of Dayton, Ohio. She died at Terre Haute in 1829. She was a woman of ardent piety, meek, loving and faithful. The surviving children of this marriage are Elizabeth, wife of Rev. John C. King, Isaac Pierson Monfort, and Lawrence Monfort—all known to most persons present.

His second wife was Rhoda Halsey, of Lebanon, Ohio, who died immediately after his removal to this place. She was a noble Christian woman.

His third wife, Ann Ray, of Indianapolis, still survives him and lives with her daughter Mary, wife of Rev. R. M. Roberts, at Pana, Illinois. Three other children of this marriage survive, John, Andrew and Phebe, while another, Rev. Cornelius V. Monfort, died not long ago. This wife was the chief blessing of his life. She was a true and beloved mother of his children, a companion worthy of him, a wise and prudent adviser, full of sympathy and self-sacrifice, and, withal, a Christian of symmetrical character and devoted piety.

HISTORY OF THE SABBATH SCHOOL

OF THE

FIRST PRESBYTERIAN CHURCH

OF

FRANKLIN, INDIANA.

BY THE PASTOR,

S. E. WISHARD.





## HISTORY OF THE PRESBYTERIAN SABBATH- SCHOOL OF FRANKLIN.

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IN the autumn of 1826, about two years after the organization of the Presbyterian Church in Franklin, a union Sabbath-school was organized by Rev. Samuel Gregg. Mr. Samuel Herriott, one of the pioneer settlers, and first clerk of the county, was unanimously chosen superintendent. But as Mr. Herriott was not a professor of religion, he declined to act, stating that "he was not a praying man," and suggesting to the friends of the new enterprise that a superintendent should be able to open the school with prayer. It was urged that he could secure the services of some one else for this important part of the work. Mr. Herriott, however, was not a man to undertake a work in which he must lean upon some one else. Hence he could not be prevailed upon to yield his judgment in the case, and accept the office tendered him.

Mr. D. Wassen McCaslin, one of the original five members that entered into the organization of the Presbyterian Church, and one of the first two elders of the church, was then chosen as superintendent, and Mr. Wm. Robinson, a Methodist, was also chosen as co-superintendent.

This organization took place in the woods less than

a hundred yards northeast of where the Presbyterian Church now stands.

Three of the teachers in that school are yet living, and one of them is still a member of this church, enjoying with us the delightful services of this semi-centennial commemoration. She goes and returns to the house of God with us on the Sabbath, and was with us in the Sabbath-school yesterday—Mrs. Lydia Herriott. She is president of the Woman's Missionary Society, at Edinburg; goes and returns to their regular monthly meetings.

The other two persons are Jefferson D. Jones, an official member of the Christian Church of this city, and Joseph Young, now of Vinton, Iowa, and a member of the Presbyterian Church of that young city. Mrs. Herriott says, "Mr. McCaslin was a good citizen, a Christian man, and one who would build and uphold the church and sustain his minister." He had proved himself an earnest Christian, and continued a faithful worker while his life was spared to the church. During his superintendence the school was held in the old log court-house. The house was two stories high, of hewed logs, with a stairway at the back end of the house. The upper part of the house was occupied for legal and religious purposes; hence the church and Sunday-school in the wilderness began their important work, as did the Apostolic Church, in an upper room.

To give a better conception of the material of which that first school was composed, it will be in place to say a word or two of these individuals.

Mrs. Herriott was then in the vigor of life. With

her husband she came to the banks of Sugar Creek, in 1821, before the county was organized. After two or three years they removed to the south side of a large fallen tree, lying on Mr. Thos. Jeffery's present premises. Their meat-house in one end of a sack, and buttery in the other end, were balanced in the crotch of a tree, until a log cabin was extemporized. Mrs. Herriott then, to further her husband's financial matters, took the journey on horseback—and alone—to Mansfield, Ohio, passing through Connersville, Dayton and Springfield. After a seven days' ride she reached her destination, accomplished her purpose, and returned again, carrying with her two or three hundred dollars in silver. Her sister accompanied her on her return trip. The money was safely turned over to its destination, and she was ready for the domestic duties of her cabin.

Mr. Jones had come by a long tedious journey through the woods from Mercer County, Kentucky. Though the State road had been opened, the logs were not taken out of the highway, and immigrants were often obliged to take to the woods, only keeping in sight of the road so as not to lose the way. He made a profession of religion soon after coming to the county (which was not then a county), and with all the zeal of his first love entered into the Sunday-school work.

Mr. Young was a man in keeping with the times— young, active, ardent, conscientious, willing to make sacrifices. Though of a very genial temper, and capable of enjoying the humors of the day, his life was consistent with his profession, and made him a valuable acquisition to the new settlement. Es-

pecially was his coming helpful to the moral tone of society.

While Mr. McCaslin had the management of the school, the first Sunday-school celebration occurred. It was on the 4th of July, 1828 or 1829. Col. Covert and John Foster acted as marshals. Lewis Hendricks had charge of the music for the occasion, Mrs. Lydia Herriott assisting. After marching eastward on Jefferson Street some distance, the procession returned to the court-house, and sang the hymn, "Our souls by love together knit," etc. It was then ascertained that Rev. James Havens, a pioneer Methodist preacher, was at the hotel, where Wood's drug store now stands. Col. Covert was deputed as a committee to wait upon Mr. Havens, and request him to come over and address the school. To this request Mr. Havens sternly answered "No," adding that "the Presbyterians, he feared, would be greatly in his way in this region." The negotiations ceased, the report was made to the waiting audience, whereupon the people were dismissed, having accomplished everything in the way of a celebration except the speech.

At the death of Mr. Wassen McCaslin, which occurred June 17, 1830, the Sabbath-school almost died out. It is to be remembered that the Sabbath-school work was then just taking hold upon the people. It was as yet scarcely more than an experiment in the large cities of the East, and in this wilderness was but an infant of the smallest proportions; hence the risk to the cause by the loss of but one worker.

This decline of the Sunday-school work, however, was of short duration. Rev. Samuel Hardin, agent of

the American Sunday-school Union, which had been founded in 1824, only six years before, reorganized the school with fifty scholars, and Jefferson D. Jones as superintendent. This organization began its work in what was then called the new court-house. It was successfully carried forward in its legitimate work, until it numbered as many as seventy-five scholars.

Among the teachers of that time were Joseph Young, Samuel Ritchey, Wassen King, Lydia Herriott, Andrew Vanoy, an earnest Baptist layman, who is still living (or was recently), near Bloomington, Indiana.

The school was still carried forward as a union school, until near the close of the year 1832, after Dr. Monfort began his labors with the church (summer of 1830).

It finally occurred that one of the Presbyterian citizens (Ephraim Herriott) desired to introduce the Shorter Catechism into the Sabbath-school. It is commonly reported that Mr. Jones, the superintendent, replied, that "nothing but the Bible could be taught in that school." Dr. Monfort gave notice on the next Sabbath that a Presbyterian Sabbath-school would be organized on that afternoon. It was thought by many that the movement was unfortunate. However, Dr. Monfort generally kept his appointments, and the Presbyterian Sabbath-school was organized. Hence, as a distinct Presbyterian Sabbath-school, our existence dates from 1832, near the close of the year.

Cornelius Hutton, who became a ruling elder in the church, was chosen first superintendent of the Presbyterian Sabbath-school, and served probably two

years. He was in sympathy with the movement, and gave his influence to make it successful. It was thought necessary in those days to have enough organization in connection with the school to give it character. Hence a board of managers was chosen from the officers or substantial members of the church. The province of this board was not clearly defined, but it is within the memory of a few present to-day that, as managers, they managed to stay away from the Sabbath-school, and, as the manner of some is to this day, to let it severely alone.

The Sabbath-school was not kept up during the winter. This had been true from the first school which Elder McCaslin superintended. A Bible-class, however, was sustained during the winter, which the older people and young men and women attended. In the spring again the children were gathered, and the school took on its usual summer growth.

Mr. William Shellady was chosen to succeed Mr. Hutton as superintendent. Mr. Shellady was a school-teacher by profession, an earnest Christian man, intelligent for the times. He labored for the school as his feeble health and limited strength would permit. Mr. Abdella Thompson succeeded him as superintendent, and he again was followed by Mr. Alexander Wilson, now a resident of this county, in Clark Township.

In the spring of 1838 John C. King, who was then studying for the ministry, was chosen to the office of superintendent. At this time the school assumed a new interest. Mr. King was young, energetic, earnest, and gathered about him the workers of the



school. They introduced the novel experiment (?) of electing the board of managers from the number of those who were interested workers in the school. It was an innovation, and was attended with one risk, viz: that of making the school successful. However, the risk was taken, and the thing realized. The managers were chosen from the teachers. The young men who gathered about their superintendent, and helped sustain a teacher's or young people's prayer-meeting were Harry and Watson Shellady, John H. and Cornelius Vannuys, Allen and Harvey McCaslin, Anderson D. Wallace, Abram Bergen and I. Pearson Monfort. Mr. King continued his work until 1841, when Mr. Hutton was again chosen to fill the place. It is thought that he continued to serve until 1844. But, on account of certain difficulties which had arisen in the church, he resigned his position, and Abram Bergen was appointed to fill his place until the year expired.

Mr. Bergen was inexperienced as superintendent; felt himself entirely incompetent to lead or direct a Sabbath-school. He experienced great embarrassment because of his limited education, but with several young men of the church he had set his face in the direction of work. And now that the call came he did not venture to refuse. He accepted the responsibility and gave his best services, feeling, as he says, that "something could be accomplished because the teachers knew so much more than he."

At the expiration of the year, Mr. Harvey Sloan of beloved memory, was chosen to the work of superintending the school. He had not only been a faith-

ful laborer as a teacher from the first day of coming to Franklin, in 1835, but there was a desire on the part of his associates to give him a special indorsement in view of some question which had arisen in the church.

Mr. Sloan, though older than many of his co-laborers in the Sabbath-school work, was yet a man of very marked humility; a man who made himself a companion of children, and especially of the younger men who were trying to serve the Master. He eminently fulfilled the requirement of the Savior, who said, "Except ye be converted, *and become as little children*, ye shall not enter into the kingdom of heaven." As a little child, though a man in years and in Christian experience, he went about his work and completed the time for which he was chosen.

Mr. John H. Vannuys, who, with his father and family, had come to Franklin on October 1, 1836, and who had been connected with the church and school as teacher and worker since his arrival, was elected superintendent. It is thought he succeeded Mr. Sloan in 1845 or 1846. The teachers associated with Mr. Vannuys were Mrs. Elizabeth King, wife of John King and daughter of Dr. Monfort, Cornelius Vannuys, Allen McCaslin, Geo. Bergen, and others. Geo. Bergen at that time taught a class of little boys.

It would be exceedingly interesting to call the roll of the Sabbath-school of those days. But the loss of all the records of that time renders it impossible. It is not so much as known who the secretary of the school was. It is thought, however, by those who

were engaged in the work then, that the school numbered a hundred scholars or more.

Mr. Vannuys removed to Hopewell. Who his successor was history does not inform us. I have been unable to trace the line of superintendents for several years after Mr. Vannuys.

In 1854, Gabriel Overstreet, Sen., united with the church, and during the next year was chosen superintendent. He probably served two years. Though he pronounces himself a failure as a superintendent, the Sabbath-school was at that time larger, numbering, it is thought, almost two hundred.

Mr. Wm. McCaslin and Mr. Hampton Terrell both served as superintendents, but the order of their service does not appear from any known data at present. Mr. McCaslin, who had resided in the country, removed to town in 1851, and had a share in the work of the school until 1862. During this time he aided in the music of the Sabbath-school and superintended two years or more. There were associated with him as teachers Mr. and Mrs. McKee, the pastor and his wife, M. Hilman Waters, Mr. Ephraim Jeffery and Mrs. Jeffery, and others.

Mr. Terrell came to this county in the fall of 1849, and united with the church on the 30th of December of that year. Two years later he was elected deacon, and served as such until he was elected elder in 1856.

From his first connection with the church he was active and useful, an earnest, growing man. Though residing out of Franklin, he accepted the work to which he was chosen as superintendent, and gave himself assiduously to the duties of his position. No

written records of the school at that time are to be found.

Mr. John McKeehan succeeded Mr. Terrell, or at least became superintendent after Mr. McCaslin and Mr. Terrell.

When Mr. Morey became pastor of the church Mr. McKeehan was officer-in-chief of the school. This position he held for a year or two, when Mr. Morey was chosen to fill his place, and continued as superintendent until the close of his ministry in April, 1871.

Very considerable changes had marked the methods of Sabbath-school work throughout the country, between 1830 and the time at which Mr. Morey took the school. The old Sabbath-school Union Hymn Book, of cold and cheerless memory, had performed its doleful work and retired. The idea of adapting hymns to children, and music to hymns, began to make itself felt, not always to edification, indeed, yet still in the line of progress. Lucius Heart, of New York City, was beginning to pioneer this new and important enterprise. The little penny singing books, with their two dozen hymns and tunes, were multiplying. Children were beginning to sing—not always the best of hymns, or music either, but the Sabbath-school song had at last commenced. It brought consternation to some ministers and elders, who had dwelt for a long time on long meters and orthodox hymns, full of *profound* and *compound* theology. Still the melody of this new Sabbath-school thought could not be suppressed. It rose and filled all the air. It was called “twaddle,” and some of the

hymns were nothing more. Grave men were uneasy. They had forgotten all the processes of a true growth, or had not discoursed Darwin's law of "The Survival of the Fittest."

Some things were discovered also concerning the Sabbath-school library. It came to be known that it was not treason to Christ or the Church to pick up a good book wherever it was found, even if it was born outside of the Presbyterian Publishing House. It was discovered also that it was not profaning our work to hang up an outline map in the Sabbath-school room. Blackboards grew apace, chalk began to be useful, publishers began to understand that there was money in the best Sabbath-school music, the best books, and all Sabbath-school appliances, so "The earth helped the woman."

Some of us who were in other fields of labor at that time remember that good men stoutly protested against "the earth helping the woman." But it did not matter. The Sabbath-school was coming up from the old mud roads to the iron rails. Of course there would be some accidents—a broken rail, a misplaced switch, an inexperienced engineer, would furnish the world a catastrophe occasionally, and furnish an ecclesiastical body an opportunity to publish warnings, and pass equivocal resolutions. Still there was not much disposition on the part of the most cautious to go back to the old mud wagons. The most careful men would buy a ticket, board the train, and, holding fast to their baggage, make the experiment.

Such was the state of Sabbath-school progress when Mr. Morey became superintendent of the Sabbath-

school. Assisted from time to time by A. Bergen, W. A. Davis, R. V. Ditmars, and teachers, some of whom are yet on the ground, he prosecuted his work. It was during his work as superintendent that the infant class became an institution. The school was held in the afternoon, but an infant class, taught by Miss Nancy McCollough (now Mrs. Mears), was convened in the morning.

In the summer of 1861 Mrs. Morey took charge of the infant class, holding it in the afternoon in connection with the Sabbath-school. It first numbered only six scholars, but grew until about eighty were in attendance.

The accessions to the church were frequent from the Sabbath-school, and it is mentioned that several came from the infant class.

Revivals of religion began almost always in the Sabbath-school, with perhaps the exception of the large ingathering, which began among the adults of the congregation. The result is that there is scarcely a church that has so large a proportion of the young people and children in connection with it. The attendance of the Sabbath-school grew during the nine or ten years that Mr. Morey superintended. At the close of his pastorate Mr. R. V. Ditmars, who was assistant, took charge of the school until the close of the year 1871, when he was elected superintendent for the year 1872, with Mr. George Voris assistant. For the year 1873 Mr. George Voris was chosen superintendent. He was succeeded by Prof. E. W. Thompson, who served until his removal to Indianapolis, Junius Bice assisting. Prof. Thompson's re-



moval resulted in the recall of Mr. Voris to the position of superintendent, where he remains to-day.

After Mrs. Morey's removal to Cincinnati, Miss Maggie J. Donnell, now Mrs. Burt, took charge of the infant class, and continued her work until her removal to Indianapolis, when, on motion of Father Sloan, the teachers requested the present pastor of the church to undertake this work, who is still the teacher.

Some of the present teachers have been long connected with the Sabbath-school, viz: S. C. Dunn, Abram Bergen, R. V. Ditmars, our present superintendent, George W. Voris. The records of the past two or three years show the names, as officers or workers, of Ditmars, Voris, McCollough, Young, Allison, Sloan, Mrs. Mary Voris, William P. Todd, John P. Henderson, Harvey Voris, Samuel C. Dunn, Mrs. Josie Taylor, Mrs. Maria Smiley, Dr. J. O. Martin, Abram Bergen, Mrs. George F. Herriott, Miss Nannie Herriott, B. R. Perkins, Mrs. Maggie McCaslin, Mrs. M. J. Halstead, Miss Tillie Brewer, Miss Susie Barker, Prof. E. W. Thompson and Mrs. Thompson, Mrs. Ditmars, Miss Maggie Donnell and S. E. Wishard.

This very brief history—which indeed is scarcely more than a thread connecting the past with the present—has some very instructive lessons.

1. The men and women who have continued in the Sabbath-school are the growing souls of the church. Their Sabbath-school labor has better qualified them for labor in other departments of church work. They are the men and women who sustain



the prayer-meetings of the church, who first "hear the sound of a going in the tops of the mulberry-trees," when the Lord goes forth to battle for his people.

2. The economy of church resources is here seen in bringing the little ones to Christ, and putting them forever on the side of God and all moral good.

3. That all excuses for not engaging in the Sabbath-school work, except absolute physical inability, are groundless. For a ripe old age has retained in this, our Sabbath-school, all the freshness of soul, which belongs to the morning of life. Those who have supposed themselves incompetent have largely contributed to the education of others as well as themselves.

We have every grade of mind and capacity in our Sabbath-school work, a place for every soul that has loved Christ, and a growth for every one who will accept the conditions of growth, toil and prayer.

The history of the Sabbath-school shows that while our church-membership has greatly enlarged, numbering now almost four hundred, the number of our Sabbath-school scholars has not proportionally increased. This results from two causes: First, our church-membership has embraced a large portion of our Sabbath-school, and, while increasing, the membership of the church has not multiplied our number in the Sabbath-school.

Secondly, many older members of the church have all their lives refused to become members of the Sabbath-school. Hence, our church-membership is about double our number in the Sabbath-school.

Thus closes the history of the Sunday-school work of this church for a half century. To-day we enter the unknown but hopeful future of the next half century, and, with the prayer that God will give us, as his children, adequate conceptions of the possibilities which lie before the church in the next fifty years, we joyfully accept the toil and privileges of the future.



# REMINISCENCE MEETING

ON THE AFTERNOON OF

*Monday, November 30, 1874.*



## REMINISCENCE MEETING.

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At 2:30 P. M. the congregation came together for the reunion or reminiscence meeting. The anthem, "PRAISE YE THE LORD," was sung and prayer was offered.

Isaac Pierson Monfort was called forward and presented some

### RECOLLECTIONS OF HIS FATHER'S LIFE IN THE MINISTRY.

With so short notice, and the peculiarly solemn circumstances under which I find myself placed on this fiftieth anniversary day, and with overflowing feelings in the recollections of bygone days crowding thick and fast upon me, I fear the task assigned me to-day will be but poorly performed.

Not to make the story of my father's life too long, I am at a loss just where to commence. Many recollections of deepest interest to me, to you may be uninteresting. Please bear with me, then, as I give utterance to the memories of the past as they may present themselves to my mind. I well remember the deep impression made upon my mind when seven years of age, by father's farewell sermon on leaving Bethel Church, near Millville, Ohio. His text was

from 1 Corinthians ii. 3: "And I was with you in weakness, and in fear, and in much trembling." The severing of the ties which bound pastor and people together in this his first charge of ten years' duration was deeply affecting, and father often spoke of this change as the great mistake of his ministerial life.

From Millville we removed to Oxford, Ohio, where we remained about one year, and then to Terre Haute, Indiana, a distance of one hundred and sixty miles, through an almost unbroken forest. Father, mother and the two youngest children rode in a one-horse dearborne, as such conveyances were then called, and my sister (now Mrs. J. C. King) and myself rode alternately in the carriage or ox-wagon, or walked, as circumstances required. In passing over the same region of country within a few years past, the change to me seems truly wonderful; and it also appears strange how ministers then could endure the exposure and fatigue necessary in the performance of their ministerial functions. I think we left Oxford on Monday morning, and after a hard week's travel, all weary and worn, late on Saturday night, we reached the place near which now stands the village of Pleasant View, in Shelby County, Indiana, expecting to remain until Monday morning. But for some reason, best known to himself, on Sabbath morning the landlord informed father that he could not keep us till Monday morning, and he could not be induced to reverse his decision. So the parson and his family were forced to proceed on their journey, Sabbath as it was. The distance to Indianapolis being only about thirteen miles, father thought we might reach



there at least for the evening service; but when within about six miles of the Capital, and a mile or two from a habitation, we were swamped in the middle of a deep mud-hole or pond. Leaving mother and the two little ones in the carriage, after a long walk father found the cabin formerly known as Bell's Tavern, on the old Michigan road. Mr. Bell very kindly brought a team and soon drew us out of the mud and gave us a comfortable room in one end of his double cabin, where we remained until Monday morning. One thing I well remember while stopping at Mr. Bell's, which I must relate. On Sabbath afternoon several hunters came in, bringing with them an owl and some venison which they had just killed. Our landlord very kindly gave us some of the nice venison, and conscientious scruples of father and mother to the contrary, notwithstanding, as the *least of two evils you know*, mother prepared it and it was truly delicious, especially to us children. Leaving Mr. Bell's next morning, we passed on to Indianapolis, then a village of perhaps eight or ten hundred inhabitants, where we were kindly entertained at the house of Caleb Scudder, Esq. My impression is that there was then no church building, as father preached that night in Mr. Scudder's cabinet shop. After a night's rest we started again on our journey westward. The roads were in a terrible condition and the settlements far apart.

I well remember our stop at Stiles' Tavern (now Stilesville). The accommodations being very poor, and exposure being consequent, mother caught a

severe cold, which brought on the disease (consumption) which caused her death within one year.

We were well supplied with meat, while at Stiles', from a pigeon-roost, where great numbers could be captured at night with torches. I do not mention this with any desire to go from the sublime to the ridiculous, but as an evidence that even in early times ministers and their families could enjoy the luxury of a good "pot-pie."

Passing on from Stiles' through the then almost uninhabited forest, on Saturday evening of the second week we arrived at Otter Creek Prairie, within six miles of our destination, where we were kindly entertained until Monday morning, by a family whose name I do not now recollect. On Monday morning we soon came in sight of Terre Haute, then a frontier village of about six hundred inhabitants. Father commenced his labors with a good prospect of usefulness in God's vineyard; but our days of sunshine soon passed and a time of deep affliction came.

Mother was soon laid upon her dying bed, father was prostrated with fever and ague, my sister and little brother were both at the point of death, and carefully cared for by kind friends of whom I will speak again. Oh, how vividly I remember the day on which our little sister Harriet died! Father, mother and myself were all that were in the room at the time, I believe. Father removed her cradle to the foot of mother's bed, so as not to excite her unnecessarily. Just as the child expired mother noticed a change in father's countenance, and said: "Is my child dead? Do not deceive me!" Father replied: "Yes, my

dear ; your child is in heaven." From that time mother failed rapidly and died in two or three days afterward, rejoicing in hope of a blessed immortality. There were but eight or ten persons at mother's burial. There was so much sickness in the village that it was exceedingly difficult to get assistance. The only relative able to attend the burial was myself, and I can assure you that, young as I then was, the feeling of sadness and loneliness was terrible. I did not go all the way to the graveyard but followed alone for a short distance and then returned to our desolated home, to stay with my father, who was then suffering with a terrible shake of ague. No blame could be attached to any one for lack of attention. I must speak in the highest praise of a few who ministered to our wants even beyond their ability. Among the number were Mrs. Sinton, who took my sister and cared for her during a severe sickness ; Mrs. Cruft, who performed the part of a mother to my infant brother Lawrence, when given up by the physicians, and who still survives, deserve honorable mention ; also Miss Lucia Cruft, afterward wife of Rev. Wm. Holliday, of Indianapolis, who remained with my mother to the last, and performed the last act of kindness, will never be forgotten. I fear I am occupying too much of the time, but without previous preparation I could scarcely leave the chain of memory. Yet it is only a part of my father's severe afflictions, out of all of which God delivered him. After mother's death father was taken to the country, where he lay sick for several weeks. As soon as my sister and brother were able to travel, we were sent back

to our friends in Ohio. Father remained, unable to travel for some time. During his sickness he contracted the disease, rheumatism, which, after many years of suffering, was terminated by death. After returning to Ohio, father missionated for about one year in the region of Wilmington, and then removed to this place. In a very short time after coming here our second mother was taken from us by death, and we were left again lonely and desolate. Although among strangers, we were treated with the utmost kindness in our new home. Did time permit I would rejoice to express our thankfulness to these dear old friends who still remain and are here to-day, and to the children of those who have passed over the river, for their tender sympathy and kindness in our deep affliction. Were I to do so, I would address our dear old Aunt Lydia, now sitting here by my side, whom we all know only to love and respect, as chairman of this host of friends.

With my father's faithfulness and ability as a minister, many now present are acquainted, and the rest of you have been told by him who preceded me. I will now close by telling you something of his last days, which were spent at Macomb, Illinois.

For several years before his death he lost his *sweet* voice for singing. It also became difficult for him to speak in public. The last time he ever preached I believe was either from this pulpit or at Hopewell. I regret exceedingly that I have not with me now the last letter I ever received from him while making you his last visit. In this letter he spoke very tenderly of the many kind greetings of his old parishioners

and friends, and especially so of the blessed privilege of once more (for a few minutes) standing up in the name of Christ before those to whom he had so often proclaimed the gospel of salvation.

During his last years father was especially fond of the society of his old brethren in the ministry, and I am sure that those who enjoyed his Christian intercourse would testify that while they were imparting religious comfort, they were also receiving the same. The day before his death I called to see him and found him unusually happy and cheerful. He said he felt so much better than common. He insisted on my remaining to tea, which I did, and then returned home, feeling rejoiced at the expectation of his prolonged life. But our hopes were soon to be blasted. The next morning, about nine o'clock, a messenger came to my house with the word that father was dying. He was struck with paralysis about eight o'clock in the morning and lingered insensible until about four o'clock in the afternoon, when no doubt his long-cherished hopes were realized. His remains lie buried at Macomb, Illinois, and on his tombstone is the inscription: "Rev. David Monfort, D. D., died October 18, 1860, aged 70 years, 7 months and 11 days. Forty years a faithful ambassador for Christ."

Father Kent, one of the earliest ministers of the gospel in this part of the State, still residing at Shelbyville, was next called for. He said:

I am neither a lawyer nor a judge, and have been a very poor minister. My remarks with regard to the church would be merely a repetition of what Judge Banta has so well said.

He then gave a brief account of his pastorate and early missionary labors in Johnson, Shelby and Bartholomew Counties. He had received three hundred dollars a year as salary, half in money and half in produce. He had been able to live comfortably, and make provision for old age. His salary was supplemented by the services of his wife as teacher. He said that congregations were somewhat different in those days from the present. The women all wore sun-bonnets, and parents brought their children to church, varying in age from the lads and lasses of fifteen down to the nursling in the mother's arms. He warmly commended the custom of bringing the children to church, as it produced beneficial results upon the children, and was no embarrassment or detriment to the children. He never was annoyed by the music of crying babies.

At the conclusion of Mr. Kent's remarks the pastor of the church said: I am about to introduce to you a lady who was one of our first Sabbath-school teachers. She came to our town in very early times, bringing her buttery in one end of a sack and smoke-house in the other, which she hung in the crotch of a tree, and then commenced housekeeping on the back side of a large fallen tree, lying near the place where Mr. Thomas Jeffery now resides. Allow me to introduce to you Mrs. Lydia Herriott.

Mrs. Herriott came to the stand, and, without a tremor, with a full clear voice, standing as straight as on the day when she became mistress of that little cabin referred to, said:

My friends, I am unprepared to come before you to



speaking, but I will talk a little of my early experiences in coming here. We came through much tribulation, and stopped over here in the wilderness. Before we settled in town we stopped on Sugar Creek, where some men had put up a cabin. Mr. Herriott got permission for us to move in. We did it. There was neither door, floor nor chimney. I took the ax and chopped forks, and drove them in the ground; placed poles on the forks, and laid clap-boards over the poles for my bed. I hung the wagon cover around for a curtain, and felt well fixed. We had our fire built by a stump in the center of the cabin. We had one big pot and two split-bottom chairs. We staid there six weeks, and then moved on the west side of Sugar Creek, where Mr. Herriott put up a cabin of his own. There was a snow six inches deep, and I had the snow to rake out. I don't think that at that time I ever murmured or grieved because we were so poor, but was always contented. When we got our puncheon floor, I would cook dinner and the men would sit on the edge of the puncheons and eat out of the pot. Mr. Herriott made a crop there. While we were living on Sugar Creek I took a horseback ride to the State of Ohio. My father had given each of his children eighty acres of land. Mr. Herriott proposed to me to go and sell the land. He saddled me a horse and put me on it. I took the old trace through Connersville. I do not remember having any company going, but my sister returned with me. I sold the land, got the money—all in silver—and brought it home in my saddle-bags. It took me seven days to go and seven days to return.



After that we came and bought eighty acres of land, where the Widow Forsyth now lives. The brush was so thick that we could not ride through it. Mr. Herriott had engaged two hands to come and get out logs to build us a cabin. I cooked for them over a fire built beside a big log, near Thomas Jeffery's present residence. In the evening I got on my pony and rode over to Mr. King's, in town, and staid all night, while Mr. Herriott and the men slept on the ground. When we got up the cabin we went right in and commenced "livin'." (Laughter.)

We had no need for a door, for there were no chinks between the logs, and our good farm-dog could go in and out at his pleasure. But Mr. Herriott got into office (laughter), so we moved into town. We had plenty to eat and good health, until the ague came—that shook us some. (Laughter.)

I have been blessed, have enjoyed good health, and the Lord has provided.

In the first settling of this town I visited all the sick, and helped lay out all the dead. I will not name the rest. I was at one time without bread, and lived three weeks on boiled corn.

Col. Simon Covert, of Hopewell, being called out, responded by giving an account of the first Sabbath-school celebration ever held in Franklin. He said: The Sabbath-schools of Hopewell and Franklin met here in Franklin. We formed a procession at the old court-house, and marched east on Jefferson Street, the distance of two or three squares. But the brush was so thick that we could not march very well. Aunt

hymn that was sung. It was one of Watts', and began thus:

"Our souls by love together knit."

After our Sabbath-school procession had returned to the court-house, we had not quite finished our celebration, for we had not yet had a speech. But we proceeded to arrange for that deficiency, by sending a committee of two, myself being one, over to the hotel where Robert Wood's drug-store now stands. Mr. James Havens, a young Methodist minister, had arrived at the hotel. We were to bring him over to talk to us. We went to him and preferred our request, to which he very gruffly replied: "No! I'll not go; you Presbyterians are going to be in our way in this country."

We returned, made our report, and dismissed the children without a speech.

I remember some things earlier than the Sabbath-school celebration. I remember sitting as grand jurymen before we had any court-house. To the question, "Where did you sit?" Col. Covert replied, "We sat on a log in the woods, and had a bailiff to keep the public away from us."

Mrs. Nancy Rutherford, a pioneer settler, and one who became a member of this church soon after its organization, being in the audience, was called for. She declined coming to the platform, but from her seat in the audience said she remembered the first court ever held in the county, which was at Mr. Smiley's, on Sugar Creek. She was invited to help cook. In answer to the question, "Did you cook for the court?" she replied, "We cooked for all that

Lydia Herriott led the singing. I remember the came—they had nothing to drink stronger than water.”

Mr. John Herriott, Sen., replied to an invitation to present any early incidents: I do not think I have anything to say that would be of interest to this meeting. I came here in May, 1827, and helped to cut the brush out of the public square. We met every evening for two or three weeks, to burn logs and brush. The county commissioners donated the present church lot and the one east of it for church and school purposes. I helped to clear off these lots. I don't know how the Presbyterians happened to be sharp enough to get the deed to these lots in their name.\* I helped to clear off the grounds of the Baptist Seminary (now a college), and the old graveyard.

Mr. Herriott told a humorous story about his attempt to split rails out of elm, also of the first temperance society. He said further: I spoke of meeting every evening. I think there were seven or eight of us, and we all turned out at these meetings but Mr. King, who was postmaster, and Samuel Herriott, who was clerk of court. They were excused. One of our men got too much strong liquor on a certain occasion, so it was proposed that we have some regulations about the matter. We drew up a constitution saying that any man who got drunk should dig up a stump—for a big drunk he was to dig up a large stump; for a little drunk, a little stump.

One morning, on going out, I observed near where

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\*It is probable that the lots were to become the property of the church that first organized, and in that way they fell to the Presbyterian Church.

Henry Service's shoe-store now is, a very large stump dug up. I understood the joke. Some of our company had been drunk, and had paid the penalty.

Judge F. M. Finch, being called, responded:

I have very little to tell this audience. I came here in 1831. I have been thinking, and can not recognize one gentleman who was a member of the church at that time, except Major John Herriott. Mrs. Lydia Herriott was here; all the others have gone. Now it is a sad reflection that all that great number are buried. Not one remains to tell the story. So we are all passing away.

I came here to practice law, got my license after I came, and had to travel on horseback to Decatur County to get the judge to sign my license. I remember the old court-house (pointing to a pencil sketch of the same, which hung before the audience). The diagram is not exactly correct. It had a rickety stairway upon the outside. The end that you entered stood to the south. Here I attended the first two courts after I came. The brick walls of the new court-house were nearly up. Mr. Hall was the contractor.

The judiciary was then composed of a judge and two associates. Some said it was a hundred—one and two ciphers. I remember that old court-house. It was a very rude structure. There justice was administered without delay and without favor. I was a judge before the new constitution and do not believe there has been much improvement in the way of administering justice. I talked with my brethren on the bench frequently and found it to edification.

As to the recollections of this place they are too many to speak of. I had my share of the hardships, not here, but elsewhere. I am a little old, foggyish, and can not help thinking there was as much enjoyment then as now. There was not as much enlightenment. I don't think they understood the plan of salvation as well as now; don't think the Rev. Jas. Duncan\* would pass muster now; not with Chicago Presbytery at least.

There is a gradual upward tendency. There is more vice than there was fifty, or even thirty years ago (more even in proportion to the population); but there is also more virtue. There is more philanthropy of feeling now than then. I know there were some notable exceptions. There was nowhere the cry of sickness and suffering that Mrs. Herriott did not go, and there were a few other such cases.

This church has everything to hope for. Though only a few remain who planted the cross here, others have been raised up to carry the standard.

I removed the other day, and looking over my books (for I found I could not carry everything with me into my new house any more than I can into that upper house), I came across a volume of discourses by Rev. Jas. Duncan, published in 1828. In regard to its Calvinism it is sound as a roach. That any man should ever be converted under such preaching is a miracle, but that the faithful should be confirmed in their faith is not strange. I now present this

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\* Mr. Duncan was a Presbyterian minister of the early days in this region, and was particularly noted for his severe way of putting what are called "the hard doctrines" of the Presbyterian Church. He published a volume of sermons, which Judge Finch presented at this meeting.

volume (handing it to the pastor), as a relic of the past, of what Presbyterian preaching once was. I think it is worth preserving as a curiosity.

Dr. James Ritchey, formerly a citizen of Franklin for many years, prominent in his profession, and for some time representative of the county in the State Legislature, being present, was called upon to address the audience. He responded.

My friends, I am glad to be here. I am glad every time I come to Franklin to meet my old friends. I am sorry that I have to leave town without shaking hands with all my old acquaintances.

I attended a Presbyterian meeting held in the woods, about where my brother (Lawrence P. Ritchey) lives, in 1829. I remember seeing Mrs. Rutherford there that day. I came here to practice medicine, did not remain long, but went to Columbus. In 1833 I returned here, where I lived more than thirty years.

Ten years ago I knew almost every face, now I know but few. I always was a New School man. The Rev. Jas. H. Johnson, still living at Crawfordsville, was in the habit of stopping at my house. The feeling between the Old and the New School was not the best at that time.

Though not a member of this church, I have been a very constant attendant. We had a New School church, but the members were removed by death and otherwise, until only Judge Finch, his wife, myself and Mrs. Cummins remained. So Judge Finch and I sold the church and transferred the funds to the



brethren at Edinburg. My wife was a member of this church, her father Tunis Vannuys, an elder in it. I am glad to have met you all here. May your progress for the next fifty years be greater than in the fifty years past.

In connection with the reminiscence meeting the following letters have a most interesting place and most naturally have a place in this volume.

LETTER FROM REV. JAMES A. MCKEE.

THOMASVILLE, GEORGIA, *November, 1874.*

*To the Friends assembled in Memorial Meeting of  
Franklin Presbyterian Church.*

DEAR BRETHREN: Absence from you on this occasion I regard as one of the greatest privations of my life. It only remains in complying with the request of your committee to address you in a few lines by letter. Twenty-four years ago I took the charge of the church of Franklin and continued in it for nine and one-half years of the best portion of *my* life; and I think also it was a very interesting portion of your life.

David Monfort, D. D., of precious memory, was my only predecessor as pastor. He had been for several years an invalid, and surrendered the charge because of impaired health and increasing infirmities. I found a bench of five ruling elders. All of them were substantial men, as Geo. King, Cornelius Hutton, Samuel McKinney, Harvey Sloan, and last, but not least, Allen McCaslin. The last-named only remains as a connecting link between that generation and the present.



No death occurred in the existing eldership during my pastorate. As places were made vacant by removal, others were brought into the session, as John Banta, Samuel C. Dunn, Hampton Terrell and G. M. Overstreet.

At first my call to the charge of the church was for three-fourths of the time at a salary of \$400 per annum. Before the pastoral relation was formed this was changed to \$500 for the whole time, and no parsonage.

In those days this was considered no mean salary. To a small family using economy it furnished a comfortable living. Then rents were low, fuel cheap, flour \$3.50 per barrel, pork from \$2.00 to \$3.00 per hundred, dry goods and groceries in about the same proportion. After two or three years the salary was increased to \$700 per annum, at which it remained until the close of the pastorate, and I may add that it was always all paid.

I found the church worshipping in a large, low frame building of very primitive appearance, afterward used as a cooper-shop on the railroad. It may be there still for aught I know.

The county was then comparatively new, and the people had but little spare means. Father King, who had more substance than any one else in the church, had dropped the remark that he would give \$1,000 toward the erection of a new church building, on the condition that a church worth not less than \$4,000 were put up. Some persons found fault with this condition, and took the ground that the amount ought to be given for any kind of church. I justified

the condition, wrote and circulated a subscription, raising between \$4,000 and \$5,000, which resulted in the erection of the present church building, out of debt. This was at that time regarded as a fine superstructure, and in good taste, and was quite an achievement of the church. But the material building did not satisfy. We longed to see the spiritual building strengthened and beautified. In due time the Lord gave us our desire. About the first of January, 1852, we entered the lecture-room of the new church building for the first. Not long after the Lord sanctified it by giving us to see the hopeful conversion of about forty persons, who, with few exceptions, have remained steadfast in the faith. The membership when I accepted the charge did not exceed one hundred and fifteen. More names were on the roll, but the persons could not be found. The above-mentioned ingathering added very much to the courage, strength and members of the church.

During the summer of 1852 the audience-room of the church was completed. The winter following the Lord visited his people again, bringing into the fold some twenty-five or thirty persons. After these revivals, it was ascertained that for months before mothers in Israel had been deeply exercised, spending even whole nights in prayer for the conversion of their children, and the spiritual welfare of the church. But it was in the winter of 1857 and '58 we enjoyed the richest blessing from the Lord. During a long season of dearth our hearts had ached in sadness over the low state of religious interest. Political excitement ran high, causing strife, and other adverse

winds blew upon us, till our hearts were well-nigh broken. But when men were brought low, the Lord again appeared for the deliverance of Zion; and every day or evening, save two or three Saturdays, for eight weeks together this church was open for worship.

The whole community was moved with a desire to hear the word of the Lord, and scores were hopefully converted. Some fifty or more became members of the Presbyterian Church, and others chose a connection with other branches of the Church. This revival was peculiar, in that no noisy demonstrations or clap-trap means seemed to be attended with success. "The Spirit made the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners." "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thess. i. 5.) There is one more important fact I desire to put on record, in justice to the history of this church.

During my pastorate the church did an excellent work for the town and vicinity, in promoting an educational interest, the fruits of which are enjoyed to this day.

Twenty-four years ago our common school system was in its infancy, and in all this region the educational standard was low. Then Hopewell had no graded school. In the erection of the church rooms were allotted in the basement for a select female school. Mrs. McKee had had experience in teaching; and here, under her management, for several

years, until the graded school system was put in operation, and even after, a select school for young ladies was conducted, affording opportunities of instruction, not only in rudimental, but also in the higher branches of an education. I do not hesitate to say that this school did much, not only in this city, but throughout this whole region, in diffusing an educational interest; and the future historian who fails to recognize and record this fact will be deficient in crediting the church with one of its most important and useful enterprises. The school was under the care of the officers of the church, and for years they sat in council from time to time, for the furtherance of its interests. When necessary they called teachers from a distance, pledging and making up their salaries. While the school was not sectarian, it yet exerted a salutary influence on the moral and religious interests of this region. But it is especially on account of the influence of the school in advancing the *educational* interests of the town and vicinity that we have desired to notice it, greatly aiding, as I firmly believe, in laying the foundations for present success in educational matters.

And now, brethren, a decade of years and more have passed since our relation as pastor and people has been severed. What changes have passed since then? Your course has continued to be onward. You now constitute a strong church, with a numerous membership. Many strange faces have come in to occupy those seats. But where are the fathers? Where are King, and Banta, and Bergen, and Terrell? Who fills good Father Sloan's seat in the sanctuary,

so recently vacated? And a score of others, where are they? All, *all* gone to their reward; and we are following close up in their footsteps, and will soon be with them. Let us ever abide faithful, that we may wear the crown of life. May the Lord prepare us *all* for a glorious union, memorial meeting beyond the flood—where not only those present in your assembly to-day, and the absent ones still living shall be gathered up, but where those who have gone before, and those who come up hereafter to fill their seats, pastors and people, shall all be united in one glorious blood-washed throng, shouting the victories of redeeming love, is my prayer for Christ's sake.

Ever yours in gospel bonds,

JAMES A. MCKEE.

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LETTER FROM REV. P. S. CLELAND,

FOR MORE THAN TWENTY-FIVE YEARS PASTOR OF THE CHURCH AT GREENWOOD,

TOPEKA, KANSAS, *November 17, 1874.*

MESSRS. McCASLIN, MARTIN AND CLARK,

Franklin, Indiana :

Please accept my thanks for your kind invitation to the approaching "Half-Century Celebration of the Organization of the Presbyterian Church of Franklin, Indiana." I should have greatly preferred to have replied to it in person. But in the good providence of God I am prevented from so doing; not because I have arrived at that period of life when "the grasshopper is a burden," but because the grasshopper has not respected the rights of a "poor preacher," and has thereby made a

trip to Indiana impracticable to me at present. For several reasons an attendance on your jubilee would be deeply interesting to me. I was a resident of your county for nearly thirty years, and for more than a quarter of a century I had charge of the church in Greenwood. And while, during that time the two churches were on different sides of the line which divided the Presbyterian Church into two Schools, their relations to each other were always amicable.

My intercourse with the pastors of your church was always pleasant and fraternal, and I sympathized with them in their labors, their trials and their successes. Moreover, some of my former parishioners, and a part of whom are my spiritual children, are members of your church. I should greatly rejoice to unite with them on an occasion so deeply interesting. And among the chief reasons why I should like to attend the approaching anniversary is that as the former pastor of your pastor I have a special interest in him, and I should greatly rejoice to be with him on an occasion so interesting in the history of his church, and to him as its pastor. As a son in the ministry I greatly love him, and rejoice in the blessed and manifold results of his labors in the service of Christ. I charge you to love him and to be fellow-helpers in his work among you. God bless him and make him a still greater blessing to you and to the cause of the Master.

Permit me to congratulate the church in Franklin on the event of the Semi-centennial Anniversary of its organization. It is surely a vine of God's plant-



ing. It was planted in the wilderness. God has preserved and nurtured it. Its branches have spread far and wide. Its clusters have been abundant and good. Many souls have been trained in it for the kingdom of Christ. Some are not, for they have been gathered into the Church above; others remain as witnesses to the power of the gospel, the faithfulness of Christ, and laborers in the vineyard of our Lord.

May your past history be an earnest of other success in the future. Your brother in Christ,

P. S. CLELAND.

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#### LETTER FROM REV. JAMES H. JOHNSTON,

Among the earliest Presbyterian ministers in the State of Indiana.

CRAWFORDSVILLE, *November 28, 1874.*

BRO. WISHARD: Your letter of November 6, informing me of the Semi-centennial Celebration to be held at Franklin on the closing days of this month, was duly received, and would have been answered before this, if I could have sooner decided whether I could comply with the invitation. I have reluctantly come to the conclusion that the prospect of the weather is such that it is not advisable to undertake the journey. I therefore write you a few lines in answer to your inquiries.

The first time I passed through Franklin was in the last week of December, 1824. I reached Madison, in Jefferson County, on the ninth day of that month. I preached on the first Sabbath that I spent in the State, some thirteen miles north of Madison, preached the next Sabbath at Madison, then started for the in-



terior of the State, in a direct course to Indianapolis. I reached Mr. Joseph Young's, at the forks of Sugar Creek and Young's Creek, either Friday evening or early enough on Saturday to have word circulated for preaching at his house on the Sabbath, and sent an appointment to Franklin for preaching there on Sabbath evening.

I have not a distinct recollection at whose house the evening meeting was held; neither can I recollect whether a Presbyterian Church had yet been formed at Franklin. If so, it was still without a pastor. When I came to this State, from information I could receive, there were not more than fifteen Presbyterian ministers in the State. Some of these were in the eastern part of the State, and I never had an opportunity to become acquainted with them. Those with whom I became acquainted, in a short time, were Samuel T. Scott, of Vincennes; Wm. W. Martin, of Livonia; John M. Dickey, of Washington; John Finley Crow, of Hanover; and Isaac Reed, of Owen County. Samuel Gregg and Tilly H. Brown were shortly after added to the number; also Alexander Williamson. There was a Presbyterian Church at Indianapolis, to which the Rev. George Bush was preaching, and one at Bloomington, supplied by Rev. Baynard R. Hall. Of Wm. Henderson, of whom mention is made in Bro. Banta's letter, I have no recollection. William Duncan was, I think, a Scotch minister, without charge. Rev. John Moreland came in at a later period. These were all faithful laborers in the Master's service. For want of time I am prevented from going more into detail. Sincerely yours,

JAMES H. JOHNSTON.

The meeting of the afternoon closed at this point, with the announcement that the ladies were prepared to serve tea, in the lecture-room below, to those of our friends who must take their departure by the next train.

## THE EVENING COLLATION.

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The reminiscence meeting had been continued until a late hour in the afternoon. Immediately at the close of that meeting the ladies of the church and congregation spread their tables in the lecture-room below. Ample provision had been made for the entertainment of the large number of friends present. The arrangements of the evening were admirably executed by the ladies and gentlemen of the committees. The evening hours were passed in a delightful social reunion at the table in the lecture room, followed by informal greetings and conversations in the audience-room above. It had been the purpose of the pastor, in concert with visiting friends, to introduce at a suitable time the subject of a new house of worship for the congregation. But the current of social feeling for the evening ran so strongly in other directions that nothing was attempted in the way of speeches. Indeed, it would have been out of place to have introduced at this hour any other subject. Hence everything was left to that spontaneity which is the crowning beauty of such a social gathering.

All were fed, all were entertained, all were joyful. Never did the family tie of a Christian people bind together more tenderly and beautifully than on this closing evening of the three days' service. Nor was

the occasion enjoyed by any more than by those whose hands furnished the evening's repast. Long will the jubilee meeting linger in the memory of those of us who were privileged to enjoy it—rising in interest, as it did, to the very last moment. Yet, as everything must terminate in this life, the supreme moment of interest came when those who had met on this occasion must separate again.

Then was sung the Sabbath-school hymn :

I need thee every hour,  
Most gracious Lord ;  
No tender voice like thine  
Can peace afford.

I need thee every hour,  
Stay thou near by ;  
Temptations lose their power  
When thou art nigh.

I need thee every hour,  
In joy or pain ;  
Come quickly and abide,  
Or life is vain.

I need thee every hour,  
Teach me thy will ;  
And thy rich promises  
In me fulfill.

I need thee every hour ;  
Most Holy One—  
Oh make me thine indeed,  
Thou blessed Son.

CHORUS.

I need thee, oh ! I need thee ;  
Every hour I need thee ;  
Oh bless me now, my Savior !  
I come to thee.

After the hymn was sung, the pastor of the church offered prayer and pronounced the benediction, when the goodly company retired.



# PRESBYTERIAN DOCTRINE AND LIFE,

AS A

MORAL FORCE IN SOCIETY.

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A SERMON,

PREACHED BY

S. E. WISHARD,

*In Connection with the Half-Century Meeting of the  
Presbyterian Church*

OF

FRANKLIN, INDIANA.





## SERMON.\*

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TEXT.—Isaiah ii. 3: "*For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*"

There clusters about the text a beautiful description of the events which were to accompany and follow the advent of the Messiah. The prophecy indicates a great turning to the Lord. Mount Zion and Jerusalem, types of the Church of Christ, were to be thronged with those who should eagerly seek God.

"The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." Here the prophet assigns the reason for this great reformation: "*For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*"

You may consider for the present hour the statement that "*Out of Zion shall go forth the law,*" both as a historic and present fact of the world's experience. The Zion of the period in which the text was spoken,

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\* This sermon was prepared for the Sabbath following the half-century meeting, and (although not strictly belonging to this volume) was an outgrowth of that occasion. Hence at the request of the session it is assigned a place in the volume.

the Church of God, was the source of religious knowledge to the world of that time. There was no true knowledge of God in that period except what came to the world through Zion—through the Church. The world by wisdom knew not God. Knowledge came only as God spake. He gave truth to his people, and committed to them the transmission of these oracles of truth to a world in darkness.

One of the best scholars of the past generation says: "It is capable of about as clear demonstration as any other fact of ancient history, that no inconsiderable part of the knowledge of God in ancient Greece was obtained by intercourse with the sages of distant lands, and that the truths held in Zion or Jerusalem thus radiated from land to land." Hence the prophecy, that "Out of Zion shall go forth the law," was literally fulfilled. And the effort of the cultured heathen to bring their idolatry up to the standard of beauty and glory which characterized revealed religion, resulted in the peerless statue of Minerva, at Athens, and the Parthenon.

It is equally true now that the Church of Christ is the center and source of religious truth to the world. Erase what of moral truth God has made known to the Church, to Zion, and there will be nothing left. Take from the world the words of this inspired history and song, the prophecies, precepts and promises of this law-book of Zion, and our heritage would be one of darkness unilluminated by a single ray of light. This accords with the facts announced by Christ, as he marked out the mission of the disciples in the world: "Ye shall be witnesses unto me, both in Je-

rusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The language of this distinct mission was the re-echo of the old prophecy: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

The teaching and enforcement of moral truth, in the doctrines and life of Christ's Church, pre-eminently constitute the mission to which she is called. It is thus, that "Out of Zion the law is to go forth."

The Presbyterian Church is one of the branches of that Zion out of which the law is to go forth. We claim to be allied to every other branch of Christ's Church by the precious blood of cleansing by that redemption which makes all of God's people one. With sincere and brotherly affection for the members of Christ's glorious Church, of every name, let me, while we are yet within the shadow of our half-century commemoration, discuss the theme of

#### PRESBYTERIAN DOCTRINE AND LIFE AS A MORAL FORCE IN SOCIETY.

For I conclude that it was spoken of us as of all who love and obey the Lord: "Out of Zion shall go forth the law,"

The Presbyterian Church has, by the grace of God, had some humble part in the propagation of the higher forms of life and character in society. It has done this only as it has taught and exemplified the law of God as revealed in his word.

In discussing the moral force of Presbyterian doctrine and life, it should be premised that our Church holds in common with all true believers the doctrines

of repentance toward God, of faith in the Lord Jesus Christ, of cleansing by his blood, of regeneration by the Holy Spirit, of a holy life as both the fruit and the evidence of a regenerated nature, of the inspiration and sole authority of the word of God, and of the retributions of an endless existence beyond the grave.

In addition to these doctrines which are held in common by all Christian people, there are other doctrines which are commonly distinguished as Calvinistic, which have ever been held and taught in the Presbyterian Church. The Calvinistic system, as it is called, has taken on considerable breadth. Sometimes it has been pushed to the extreme of fatalism, and again it has been held in harmony with the doctrine of human responsibility.

While the system teaches the sovereignty of God, his purposes and decrees, it recognizes the fact that God has established the freedom of moral beings, and has decreed their free participation in every work that pertains to their well-being. Men are to work out their salvation with fear and trembling, for it is God that worketh in them, both to will and to do of his own good pleasure."

In discussing *the moral force of Presbyterian doctrine and life*, it will be necessary to refer to those doctrines which the Presbyterian Church has prominently taught, and the teaching of which has entered into and given cast and tone to her religious life. Among these doctrines is:

I. *That of Man's Utter Ruin and Helplessness in Sin;* that every soul begins life with such a ruined nature

that his moral acts start him in the wrong direction ; that he is prone to evil, and invariably chooses the evil until God by his Spirit shows him and draws him into the better way.

The doctrine is, that no man can save himself. He is ruined by sin, lost to all good, unless God delivers him—dead in trespasses and in sins until created anew in Christ Jesus.

The influence of this doctrine, as fairly and scripturally presented, is to beget in the soul a deep sense of the terrible nature of sin, which can thus pervert and ruin a race of beings who had been created in God's image. Here you perceive is one of the first conditions of deliverance from the thralldom of sin—a discovery of the ruin which it has wrought, and with which it threatens us in the future. The logical force of such truth is to put the soul on its guard against sin, to send it in haste to the only Source of help and deliverance, to give one a deep sense of personal unworthiness, to lay true foundations for a new character. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "He that humbleth himself shall be exalted." The first step out of the death of sin is the discovery of that death. Show the soul its ruin, and it cries for help. God responds, "Behold, he prayeth!" The hand of sovereign grace is stretched out to him. Once delivered from the guilt and corruption of sin, something can be made of the soul. But until this deliverance is secured, the life is a series of moral failures and disasters. The individual is not helped.

Society receives no help from him, who will have no help from God.

As the complement of this doctrine of man's ruin in sin, the Presbyterian Church holds and teaches.

## II. *The Doctrine of Divine Sovereignty.*

It is a part of the creed and life of the Presbyterian Church that God has a plan in the government of this world ; that his plan of government was matured according to his own will and wisdom ; that he will execute that plan as a Sovereign, doing his pleasure among the armies of heaven, and among the inhabitants of earth ; that "there is no counsel nor understanding nor wisdom against the Lord;" that "he giveth not account of any of his matters." He is over all, above all, God blessed forever more. He speaks, and it is done. He chooses his methods of government and providence, and carries them out despite the opposition and rage of wicked men. So wise and all-controlling is he in his sovereign administration of the affairs of this world, that all the opposition of the wicked can only reveal the spirit of rebellion which is in man, then be overruled to the accomplishment of God's purposes, so that he causes the wrath of man to praise him, and restrains the remainder.

The logical effect of this doctrine upon the life is to bring low every imagination, to abase all human pride. It strikes to the heart of every godless ambition, and cuts to the quick every soul that has lifted itself up against God. When Peter preached that powerful and effective sermon to Jerusalem sinners on the day of Pentecost, he flashed this doctrine upon their consciences: "Him, being delivered by the de-



terminate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." History asserts that "when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

It is in the preaching, proof and conviction of the doctrine of God's sovereignty that sinners are brought to see both their danger and help. This doctrine makes itself felt in the life by enkindling the highest courage in the hearts of those who trust in a sovereign God. They may well say: "If God be for us, who can be against us?" If he who holds the destinies of all men and nations and kingdoms in his hand, who can transform the malice of enemies into a blessing upon his people, is at the helm of universal government, the cause of righteousness is safe. A few souls on the solid basis of this truth will stand against all combinations of evil. This is the kind of truth that makes heroic lives. It inspires the faith of martyrs. The Puritans and Huguenots put to sea with this doctrinal keel under them. They endured as seeing Him who is invisible, and yet is seen in every event of His providence.

A sovereign God working out his immutable purposes by the instrumentality of all mutable things, holding in his hand the final success of his cause, this has been the undergirding confidence which has molded men and society.

As a branch of this great doctrine of God's sovereignty, which the Presbyterian Church has ever taught and lived upon, you are pointed to



### III. *The Doctrine of a Particular Providence.*

It is the doctrine that there are no accidents in this world; that all things are ordered of the Lord, and sure, that everything that takes place occurs under either his permissive or ordering providence; that a sparrow does not fall to the ground without his notice; that even the hairs of your head are numbered.

You will perceive at once the influence over the hearts of men of this precious scriptural truth. It puts God in the very midst of your life; gives him a place in all the events that concern your being. You may say, "I have set the Lord always before me. Because he is at my right hand, I shall not be moved." Here, in God's immediate connection with the events of every life, directing and controlling human destiny, is the basis for all authority. The submission of the will and the life to such a God prepares one to subordinate himself to the just claims of the State.

As society can not exist without law and government, without the recognition of mutual obligation, and the subordination of individual interest to the general good, you can not fail to see the bearing upon society of a system of truth which exalts God, recognizes his authority over us, and undertakes obedience to that authority. Here is the material for the best citizen.

A fruitful source of danger to human society has ever been the disposition to ignore authority. There is no greater peril in the present hour than is found in the irreverence, the breaking away from authority, the pushing of insubordination to the extreme of lawlessness. The pendulum now swings to the extreme

of liberty, even to license. Individual liberty is in danger of being pushed to the point of anarchy. Hence the need of the world, whatever may be the wish, is the recognition of authority. That system of doctrine and life which teaches men obedience to rightful authority in morals has proved to be and will continue to be the power which will conserve the highest interests of society. These doctrines of our Church have not only inspired men to achieve liberty, but to preserve it by subordinating the individual life and interest to the common good.

IV. Further, the doctrine of *the Supreme Authority of the Scriptures as the Word of God*, hence the only infallible rule of life and duty, has had a prominent place in the teachings of our Church.

The Scriptures are held to be the word of God to a lost world—the light that is to enlighten every darkened soul. Every system of morals or theology is to be brought to the test of this truth. Here again our Church in her teaching and life has put herself on the side of authority—of *divine authority*. She has recognized a source of truth unfailing—a court of appeal beyond which nothing can be desired. She is accustomed to submit her judgment and all her philosophies to a “thus saith the Lord,” and has therefore to the full extent of her life and influence again exalted divine authority.

While other branches of Christ's Church have held the theory of the inspiration of the Scriptures, and do hold to this theory, yet none have more carefully or more valiantly made a practical test of this theory. So marked has been the doctrine and life of our

Church on this subject, that we have been charged (as if it were a fault) with accepting doctrines of the Bible, simply because they are found in the word of God; doctrines which human reason can not fathom, which God has not explained, only revealed.

The chief value of this subordination of our will and wisdom to the authority of God's word lies in two directions: first, it is *an acknowledgment of authority*, and so far prepares the way for all just authority in the State; and, secondly, it is an acknowledgment of the *best and highest authority*, that which can give the largest blessings to society and to the State.

The moral force of Presbyterian doctrine and life will be seen again in the doctrine which our Church has ever held and inculcated on the subject of

#### *V. Parental Responsibility.*

We recognize the children of believers as in covenant relation to the Church. We hold ourselves morally bound to teach them the truth of God's word, to train them to habits of reverent piety, praying with them and for them, to teach them obedience to parental authority, respectful deference to the aged, and to all that are in authority. While we can not claim to have succeeded perfectly in our work in this regard, yet probably no branch of the Church has done so much faithful work in this direction. Presbyterians have been proverbial in the past for their careful instruction of their children, for teaching subordination in the family.

In these days of less carefulness and faithfulness our fathers have been criticised—but with no just

ground—for over-much painstaking in the moral training of their children.

Every intelligent mind, familiar with the history of society, can perceive the value to the world of such family culture. Especially do those who have to do with the administration of justice in the State have occasion to mark the value of this sort of nurture.

The lawlessness, the profligacy and pauperism which afflict society are not the outgrowth of such family discipline. They come from the homes where children are neglected, where prayer and scriptural study are not known, where disobedience to parents is the school which prepares the young for open vice and crime. We can not overestimate the value to the State of the highest forms of life in the Christian home. Without morals and nurture in the family we can have no morals in the State. When once the popular vices of society have entered the family and rooted out all religious nurture there, taught insubordination and willfulness in our homes, then society is prepared for anarchy and ruin. But so long as the Church of Christ is true to her covenanted children, the State will be secure in the morality and piety of her coming citizens, legislators and administrators of government.

The moral force of our Church doctrine and life will be discovered in the prominence which has been given to

#### VI. *The Law of the Christian Sabbath.*

Our Church has taken and ever maintained the high and scriptural ground that "*the Sabbath was made for man;*" for his physical, intellectual and

moral being. Hence we have not only taught that the Sabbath was to be a day of physical rest, but also a day of respite from all secular pursuits and pleasures, a day for religious worship, for communion with God, for the study of his word. This has been the doctrine of our Church, and her life has grown out of these views.

The influence of such doctrine and life upon society has made itself felt. It has kept prominently before society the scriptural observance of the Sabbath, and has wrought out the best civil and social conditions for the race. It has produced a moral and religious sentiment on this subject, without which just government could not long exist; for no nation can live and prosper without a Sabbath. History has but one utterance on this subject. The desecration of the Jewish Sabbath led to the demoralization and overthrow of Jewish national life. The loss of the moral values, which the proper observance of the Sabbath had given them, left them a prey to all the vices of the surrounding nations. When their Sabbath was gone they fell. They could not build up and strengthen national virtue without it. On this point history has repeated itself, as often as any nation that has known the uses of the Sabbath has abandoned those uses. No other fact of history has been put on record more distinctly than this. Vice, immorality, lawlessness, debauchery of every kind, enter the national life as fast as the Christian Sabbath is given up. France, with her culture, her bravery, her love of liberty, her military power, her heritage of soil, climate and great men, has found no resting-place,

no settled life, since she abandoned the command of God to "Remember the Sabbath-day, to keep it holy." But cast your eye across the English Channel, to the land of Sabbath observance. There is stability of government there. The stern men who through England, and Scotland especially, are often sneered at for their sturdy virtues are yet the men that furnish the material for stable government. When revolutions have come to those lands in the past they have brought a better life. The land of Knox, with its strict Sabbath observance, has furnished the solid character for continual progress in civil and religious life. Perhaps there is no spot on earth which more clearly illustrates the prophecy of the text: "Out of Zion shall go forth the law," than Scotland, where the doctrine and life of the Presbyterian Church has had its best development.

It is easy in this volatile age to criticise the stern, honest, decided men of the Scottish churches, but it is not so easy to produce such men. They can not be made from the doctrines of naturalism. They were born of the creed that exalts God, acknowledges his authority over the life and conscience. The material of which are made such men as William the Silent, Luther, Calvin, Knox, Melville, Cromwell, Milton and Bunyan is not found in the liberalism of to-day. Though these men were not all Presbyterians, they were one in the Calvinistic system. Froude, whose peculiar religious views will not expose him to the charge of a bias in favor of "the severe doctrines," has well said: "The practical effect of a belief is the real test of its soundness." The same author, in his



candid and able "Address before the Students of St. Andrews," having held a different creed all his life, makes the concessions to the Calvinistic system, which the facts of history force upon every honest mind. He says: "I am going to ask you to consider how it came to pass, that, if Calvinism is indeed the hard and unreasonable creed which modern enlightenment declares it to be, it has possessed such singular attractions in past times for some of the greatest men that ever lived, and how—being, as we are told, fatal to morality \* \* \* the first symptom of its operation, wherever it was established, was to obliterate the distinctions between sins and crimes, and to make the moral law the rule of life for States as well as persons.

"I shall ask you why, if it be a creed of intellectual servitude, it was able to inspire and sustain the bravest efforts ever made by man to break the yoke of unjust authority. When all else has failed, when patriotism has covered its face, and human courage has broken down \* \* \* when intellect has yielded \* \* \* when emotion and sentiment, and tender imaginative piety have become the hand-maids of superstition, and have dreamt themselves into forgetfulness that there is any difference between lies and truth, the slavish form of belief, Calvinism, in one or other of its many forms, has borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint, than to bend before violence or melt before enervating temptation." This impartial testimony of Mr. Froude was given in the face of his own earlier prejudices, and after a care-



ful survey of the history of his own nation, and of the influence of Calvinism on the world since the Reformation.

It is the testimony of history. Had the Presbyterian Church been ever true to her mission, had she spent less time in the ecclesiastical enforcement of her doctrines, and more in that enforcement which her life would secure, her power over the world would have been even greater than it has been.

Thus it has not seemed to me out of place, in connection with the half-century celebration of the organization of this church, to call to mind the faith and life which planted this church in the wilderness fifty years ago, and which has maintained the institutions of the gospel until this present time.

With no zeal for that denominationalism which is uncharitable and even divisive, which would build itself at the expense of what is beautiful and true in every Christian denomination, we yet cleave to the system of doctrine which has made itself felt in the past, and which is a power in the present.

Let us remember that while there can be no life without doctrine—for “he that cometh to God must believe that he is”—yet there may be doctrine without life, there may be a dead faith. Hence we shall only prove ourselves worthy of our fathers, and of Him who is the Father of all renewed souls, in proportion as we live lives which will commend the gospel of God. It is *life* that God demands of us to-day, not only profession but *life—stern, honest, true, godly life*; so that “Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”



# APPENDIX.



# APPENDIX.

NOTE.—The following list of names was prepared by Judge D. D. Banta, while preparing the “Historical Address” for the half-century meeting. As it is a paper of great interest and value, he has kindly consented to furnish it as an appendix to the present volume. Indeed, to those who have been members of the First Presbyterian Church of Franklin, this list of names will have a value scarcely less than the preceding pages of this volume.

S. E. WISHARD.

A LIST of the names of the members of the Presbyterian Church of Franklin, entered in the order of their admission, in which is shown whether they were admitted on certificate or on examination, and the time when any of them died or were dismissed, in so far as the church records disclose these facts.

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
1824				
Nov. 30	George King			
"	Eleanor King		April 7, '31	
"	Joseph Young			Sept. 2, '52
"	Nancy Young			"
"	David McCaslin		June 17, '30	
"	Jane his wife	ex.		Oct. 13, '51
1825				
June 25	Simon Covert	cer.		May 13, '31
"	Mary his wife	"		"
"	Mrs Margaret Gilcrees	"	Sept., 1827	"
1827				
May 30	Patsy Freeman	"		"
"	Mrs. Jane Voorheis	"		"
"	Mrs. Ann Covert	"	Oct., 1828	
"	John Henderson	"		
"	Mary Henderson	"		May 13, '31
"	John Covert	"		"
"	Catharine his wife	"		
1828				
Jan. 30	John Campbell	ex.		Dec. 13, '35
"	Agnes his wife	"		"
March 3	Samuel Johnson	"		Sept. 27, '33
"	Susanah his wife	"		"



DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
1829				
Jan. 10	William Magill	cer.		May 13, '31
"	Sarah his wife	"		"
"	Elizabeth his d'ghter	"		
"	Mrs. Rachel Voorheis	"		
"	John Voorheis	"		May 13, '31
"	Hannah his wife	"		"
"	Dorcas Voorheis	"		
"	Peter Lagrange	"		May 13, '31
"	Lana his wife	"		"
"	Mary Demaree	"		"
"	David McCaslin	ex.	Nov. 1, '73.	
"	Mary his wife	"		
Jan. 12	Mrs. Lydia Herriott	"		
"	Mrs. Mary Luyster	"		May 13, '31
"	Caleb Vannay	"		
"	Mahala his wife	"		
June	Mrs. Margaret Smiley	"	Dead	
"	Mrs. Charity Bergen	"		
"	Robt. Gilcrees	"		Oct. 10, '56
"	Elizabeth his wife	"		"
"	Stephen Luyster	"		May 13, '31
"	Mrs. N. Rutherford	"		
"	Daniel Covert	"		May 13, '31
"	Rachel his wife	"		"
August	Thomas Henderson	"		"
"	Mary his wife	"		"
"	Isaac Vannuys	"		"
"	Ellen his wife	"		"
"	Mrs. Eliza Williams	"	Feb. 16, '30	
"	Eli Gilcrees	"		Sept. 16, '54
"	Charlotte his wife	"	May 17, '43	
1830				
Feb. 4 S.	Saml. Vannuys	cer.		May 13, '31
"	Anna his wife	"		"
"	Peter Demaree	ex.		"
April 24	Newton McCaslin	cer.	Mar. 28, '32	
"	Martha his wife	"		

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
April 24	David McCaslin, Sen.	cer		Dec. 19, '50
"	Mary his wife	"	May 16, '41	
"	Saml. McKinney	"		Feb. 15, '51
"	Susanah his wife	"		"
"	Milly Magill (colored)	ex.		
July 1 S.	John B. Johnson	"		May 13, '31
Nov. 7	Thomas Graham	cer.		1834
"	Polly his wife	"		"
"	James H. Graham	"		
"	Polly R. Graham	"		
"	Saml. C. Graham	"		1834
"	Betsy his wife	"		"
"	Cornelius Covert	"		May 13, '31
"	Jacob Covert	"		"
"	Ann Covert	"		"
Nov. 20	Margaret Mitchell	"		"
"	Rhoda H. Monfort	"	Nov., 1830	
"	Elizabeth Monfort	"		April 26, '45
"	Andrew Carnine	"		May 13, '31
"	Nancy his wife	"		"
"	Theodore List	"		"
"	Susan his wife	"		"
"	Peter Bergen	"		"
"	Anna his wife	"		"
1831				
May. 21	Archibald C. Graham	"		1834
"	Catharine King	"		Dismissed.
"	John Wilson, Sen.	"		Sept. 29, '50
"	John Wilson, Jun.	"		"
"	Sally McCale	"		"
"	Jane Wilson	"		Dec. 23, '45
"	Samuel Allison	"		
"	Mary his wife	"		
"	Esther A. Wilson	"		
"	Alexander Wilson	"		
"	Catharine his wife	"		
"	Hannah Brice	"		
"	Mathew Thompson	ex.		

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Aug. 27	Robt. Robb	cer.		Nov. 7, '39
"	Mary Parr	"		
"	Catharine Banta			
"	Ann Eleanor Robb	ex.		Nov. 7, '39
Dec. 28	Mrs. Ann W. Monfort	cer.		Sept. 22, '50
1832				
Apr. 12	William G. Shellady	"	May 3, '37	
"	Margaret Banta	"	Sept. 25, '42	
"	Elizabeth Shellady	"		
"	Catharine Thompson	"	April 14, '46	
"	Ephraim Herriott	"		Nov. 12, '58
"	Margaret his wife	"		
"	Eliza Jane Shellady	ex.	Dec. 27, '37	
Sept. 28	Douglass G. Shellady	cer.	Oct. 22, '33	
"	William A. Ross	"		
"	Elizabeth his wife	"		
"	Mary Bergen	"	Aug., 1855	
"	John Young	ex.		1832
"	Abram S. Howsly	cer.		April 4, '37
"	Jane B. Howsly	"		"
1833				
Apr. 4	Nancy Thompson	ex.		Feb. 23, '34
"	John McCord	cer.		April 13, '50
"	Elizabeth his wife	"		
"	Mary Wilson	ex.		Oct. 18, '45
Aug. 31	Elizabeth King	cer.	Apr. 11, '73	
Apr. 30	James Kerr	"	Mar. 15, '44	
"	Elizabeth Kerr	"	Sept., 1844	
"	James McCaslin	ex.		
"	Elizabeth his wife	"		
Dec 29	Cornelius Hutton	cer.		Oct. 13, '51
1834				
Feb. 25	Mary C. King	ex.		April 11, '37
"	Mrs. Elizabeth Reese	cer.		
"	Mrs. Mary Decker	"		May 16, '35
Mar. 28	John C. King	ex.		April 26, '44
"	Margaret Bergen	"		
"	Alexander Adams	cer.		

DATE.	NAMES.	How Ad- mit't'd	DIED.	DISMISSED.
Mar. 28	Jane Adams	cer.	April 9, '41	
"	James D. Shellady	"	1838	
"	Margaret McKinney	ex.		1851
"	Mrs. Sarah Banta	"		Nov. 10, '37
"	Edward Crow	cer.		
"	Mary A. his wife	"		
Mar. 30	Sallie Hendricks	ex.		
"	Lydia Adams	"		
"	Sally Adams	"	June 19, '50	
"	Marian Israel	"	Mar. 15, '39	
"	Elizabeth Adams	"		
Mar. 31	Abdallah Thompson	"		
"	Sam. Watson Shellady	"	April 18, '39	
"	Clelland Adams	"		
"	Hervey McCaslin	"		
"	Rachel Bergen	"		
Nov. 1	Thomas Alexander	cer.	May 31, '44	
"	Mary his wife	"		
"	Zebulon Wallace	"		
1835				
Apr. 25	George Adams	ex.		April 24, '51
"	— his wife	"		
"	Elisha Thompson	cer.	Oct. 13, '42	
"	Hannah his wife	"	August, '42	
"	Emily Thompson	"	Mar. 13, '41	
"	Zerelda Thompson	"	June 21, '45	
Apr. 26	Eli N. H. Adams	ex.		
Oct. 30	John A. Magill	cer.		Mar. 8, '37
"	Mary H. his wife	"		"
"	Mrs. Nancy Yetrick	"		
"	Mrs. Marg. Howlett	"	Aug. 8, '36	
"	John Sharp	"		
"	Temperance his wife	"		
"	Harvey Sloan	"	Oct. 13, '74	
1836				
Apr. 13	Jane Eckles	ex.		
Apr. 29	Jane Allen	cer.	Oct. 4, '45	
"	Garrett Ditmars	"		April 7, '38

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Apr. 29	Sarah his wife	"		April 7, '38
Oct. 29	Dr. Saml. Ritchey	"		April 11, '37
1837				
Mar. 27	Tunis Vannuys	"	Mar. 7, '47	
"	Catharine his wife	"	Nov. 3, '44	
"	Charity Vannuys	"	April 11, '39	
"	John Vannuys	"		Oct. 1, '48
"	John Henderson	"		April 8, '50
"	Isabella his wife	"		"
"	Mrs. Mild'd McCaslin	ex.	Aug 29, '40	
Sep. 2	David V. Demaree	cer.	1874	Feb. 27, '41
Sep. 3	Anderson Wallace	ex.		
"	Mrs Mary Reid	cer.	June 3, '39	
"	William McCaslin	ex.		
Sep. 4	Elizabeth Smiley	"		Mar. 19, '55
"	Elizabeth Thompson	"		Feb. 27, '41
"	Jacob Young	"		Dec. 17, '42
Dec. 3	Sarah D. Allison	cer.		
	John Henderson	"		Aug. 8, '50
	—— his wife	"		"
1838				
Jan 6	Allen McCaslin	ex.		
"	Abraham Bergen	"		
Jan. 7	John Henderson	"		Nov. 30, '45
Apr. 7	Mary Sturgeon	cer.		Oct., 1856
"	Liza Dawson(color'd)	ex.		April 17, '42
Apr. 8	Madison Kelly	cer.		"
"	Eliza his wife	"		"
"	Jane Patterson	ex.		Oct. 22, '43
"	Sophia Vestal (col'ed)	"		
May 6	Samuel C. Graham	cer.		
"	Elizabeth his wife	"		
July 1	Robert Jeffry	"	Sept., 1850	
"	Harriet his wife	"	Sept. 27, '43	
July 21	Elizabeth Young	"		
Oct. 13	Rebecca Adams	ex.		
1839				
Jan. 19	Nathaniel Peppard	cer.		
"	Sarah his wife	"		

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Jan. 19	Mary A. McCaslin	ex.		
"	William Kelly	"		
"	John Adams	"	Dead	
Jan. 20	Harvey B. Shellady	"	Feb. 15, '41	
Apr. 19	John Jackson	cer.	Dead	
"	Rebecca his wife	"		Mar. 14, '68
Apr. 20	Mrs America Sloan	ex.		
Apr 21	Zerelda Henderson	"	Oct. 8, '45	
July 21	John Herriott	"		
"	Elizabeth his wife	"		
"	James Henderson	"		Oct. 8, '50
July 22	George Bergen	"		Oct 25, '43
July 24	Jane Thompson	"		
"	Nancy A. McKinney	"	Feb. 20, '44	
"	S. Amanda Shellady	"		June 13, '47
July 26	Cynthia Ann Shaffer	"		
July 27	Mrs. Mary Murphy	"	Dead	
"	Jane Wallace	"		
"	John McCaslin	"		June 4, '69
"	Catharine Ross	"		Dec., 1851
"	Geo. Adams, Jr.	"		April 24, '51
July 28	Elizabeth Adams	"		"
"	Elizabeth McKinney	"		April 13, '50
"	Elizabeth Herriott	"		April 23, '60
"	Mary E. McCaslin	"	Sept. 26, '50	
"	Margaret McCaslin	"		July 23, '53
"	Is ac P. Monfort	cer.		
"	George F. McCaslin	ex.		Oct. 13, '51
"	Cornelius D. Vannuys	"		July 27, '45
Aug. 12	Alexander Wilson	"		Jan. 8, '44
Sep. 22	Stephen Dickerson	cer.	May 9, '40	
Oct. 11	Hervey McCaslin, Jr.	ex.		Oct 13, '51
"	Mary Jane Graham	"		April 26, '45
1840				
Aug. 15	Mary Ann Thompson	"		
Sep. 13	Mrs. H. Mitchell	cer.		
Nov. 14	Mrs. Eliza Shellady	"		Jan. 8, '44

DATE.	NAMES.	How Ad- mitted	DIED.	DISMISSED.
1841				
Feb. 27	Mrs Marg. McCaslin	ex.		
"	Elizabeth Thompson	"		July 27, '45
June 18	Dr. John H. Donnell	cer.		April 23, '60
June 19	Hannah Demott	"		
"	Mrs. Mary Gibson	ex.		
"	James Fletcher	"	Oct. 1844	
"	Mary his wife	"	Aug. 29, '50	
1842				
Jan. 15	Mrs Alma Sickles	"		Feb. 22, '43
"	Saml. E. Barr	"		July, 1843
"	Catharine Hoover	"		Feb. 19, '43
"	Robert Henderson	"		April 13, '50
Jan. 16	Martha Adams	"		
Jan. 17	Elizabeth Aten	cer.		Jan. 8, '44
Feb 2	Aaron Aten	ex.		Sept. 7, '56
"	Margaret his wife	"		"
"	Thomas R Alexander	"		Sept. 4, '42
"	Lawrence Monfort	"		April 13, '50
"	Mary Ann Headly	"		
"	Adrian Aten	"		Jan. 2, '51
Feb. 5	Joanna Bergen	"		Oct. 13, '51
"	Catharine Vannuys	"		Jan. 21, '66
"	Martha Black	"		
"	Emeline Vannuys	"	Sept 20, '45	Aug. 16, '45
"	Easter McCaslin	"		Oct. 13, '51
"	Samuel Lambertson	"		
"	John Logan	"		
"	John Herriott	"		
"	Harvey L Gibson	"		
Feb. 6	Caroline Vannuys	"		Oct. 10, '44
"	James H. L Vannuys	"		
"	John W. Getty	"		Jan. 4, '48
Feb. 9	William C. Wilson	"		July 10, '56
"	Duane Hicks	"		
"	Mary Bergen	"		Oct., 1849
Feb. 13	T. H. Alexander	"		Sept. 4, '42
Feb. 16	Lafayette W. Fletcher	"		



DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Feb. 16	Ellen Jane Thompson	ex		Feb. 10, '51
"	Emily Alexander	"		Sept. 4, '42
"	John Thompson	"		
"	Geo. H. Jeffry	"		
Feb. 19	John H. Alexander	"		Sept. 4, '42
"	Hannah Aten	"		Mar. 18, '49
"	James F. Young	"		Oct., 1849
"	S. A. E. Henderson	"		Aug. 26, '47
"	John Ritchey	"		
"	Nancy McCord	cer.		April 6, '48
May 20	John Prosser	"		Oct. 25, '45
"	Sarah his wife	"		"
"	Robt. McIlhany	ex.		"
"	James Wilson	"		Dec. 3, '62
"	Minerva Hicks	"		
July 24	James R. Alexander	cer.		Sept. 4, 1842
"	Rebecca his wife	"		"
Oct. 22 1843	John McLean	"		July 27, '45
Feb. 4	Mary Ann Allison	ex.	Feb., 1851	
"	James Ferguson	cer.		Feb. 1, 1849
"	Hester Ferguson	"		"
Apr. 8	Jabez B. Bright	ex.	April 14, '43	
"	Mary Eliza his wife	"		
May 20 1844	Mrs. Martha Allis <sub>(Ellis?)</sub>	"		Dec. 18, '59
Jan. 1	Albert Banta	cer.	Aug. 17, '45	
"	Martha his wife	"		Dismissed
Feb. 1	Mrs. S. McCracken	"		
Feb. 3	Joseph Henderson	"		Aug. 8, '50
May 10	Elizabeth Ellis	ex.		Dec. 18, '59
"	Margaret Ann Ellis	"		Jan. 30, '50
"	Hetty Thompson	"		
"	Wasson McCaslin	"		
Oct. 26 1845	W. McCalla Moreland	cer.	Aug. 25, '45	
Dec. 6	Mrs. Sarah Henderson	ex.		Aug. 8, 1850

DATE.	NAMES.	How Ad- mit't'd	DIED.	DISMISSED.
1846				
Apr. 4	Peter H. Banta	ex.		
"	Mitchel Henderson	"		Aug. 8, 1850
"	John McCaslin	"		June 4, 1869
"	John Kenton	cer.		Feb. 10, '57
"	Martha his wife	"		
1847				
Jan. 23	Mrs. Rachel Gilcrees	"		Sept. 16, '54
Mar. 10	Allen McCaslin, Jr.	ex.		
"	Samuel Allison, Jr.	"		
"	Eliza J. McKinney	"		1851
"	Dorothy J. Aten	"		Dismissed
"	Margaret Ann Aten	"		Mar. 9, 1853
"	Amanda T. Hutton	"		Oct. 13, '51
"	Leander D. Shellady	"		Feb. 10, '57
"	Henry Goodman	"		
"	James Wilson	"		Mar. 19, '55
"	Wm D. McCaslin	"	Sept., 1856	
"	David A. McCaslin	"		Sept. 17, '54
Mar. 14	Robert Young	"		Oct., 1849
Mar. 21	Malcolm McLean	"		
"	Geo. Allison	"		April 13, '50
Mar. 26	Mary Ann McCaslin	"		
Mar. 28	Mrs. Jane High	"		
Aug. 28	Geo. Bergen	cer.		Aug. 19, '49
"	Margaret his wife	"		"
"	Jane Annesly	"		Nov. 28, '48
"	Mary Ray Monfort	"		Sept. 22, '50
1848				
Mar. 5	Mrs. Mary Ann Saye	ex.		Sept. 11, '55
Oct. 10	Robert Overstreet	cer.		Aug. 11, '52
Dec. 24	Mrs. <sup>EMILY</sup> Mathews (Elsie?)	"		
1849				
Feb. 10	Christiana Banta	"		June 24, '49
"	Mrs. Sarah Carson	"		
Feb. 11	Moses Hines	"	1857	
"	Sarah his wife	"		
Apr. 9	John McClain	"		Dec. 1, 1852

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Dec. 30	Hampton Terrill	cer.	April, 1871	
"	Hannah his wife	"	Dead	
"	Marg. Eliz. McCaslin	ex.		Sept. 17, '54
1850				
Jan. 30	Mrs. M. J. McDermed	"		
Apr. 13	Mrs. A. McCaslin	cer.		Oct. 13, '51
"	Mrs. C. McClain	"		Dec. 1, '52
"	Sarah J. Hutton	ex.		Oct. 13, '51
June 29	Mrs. Sarah A. Gibson	"		
"	Duncan McLean	cer.		Jan. 13, '51
Sep. 22	Mrs. Rebecca Lowe	"		Jan. 9, 1855
Dec. 14	Mrs. S. McKee	"		April 23, '60
"	Miss S. M. Breckenridge	"		Jan. 3, 1855
"	Mrs. Paulina Logan	"		Oct. 10, '56
1851				
Mar. 9	Mary Ann Hamilton	"		
Mar. 24	Mrs. — Zeiglar	ex.		Sept. 16, '54
May 17	John P. Banta	cer.		Nov. 5, 1859
"	Catharine his wife	"		"
"	Christiana Banta	"		Dec. 30, '65
"	Magdalena Peterson	"		
"	Joseph List	"	Deceased	
"	Mrs. Sarah List	ex.		Aug. 28, '53
May 19	Wm. H. Manwarring	cer.		Aug. 29, '52
"	Mary E. Quinn	ex.		
Aug. 9	Mrs. Susan Bruner	cer.		Sept., 1855
"	Richard T. Overstreet	ex.		
"	Mary E. Overstreet	"		
"	Wm. B. List	"		July 4, 1852
Nov. 8	James R. Jackson	"		Mar. 9, 1853
"	James Dunlap	cer.		Feb. 19, '65
"	— Dunlap	"	Deceased	
"	Sarah Dunlap	"		Dismissed
1852				
Feb. 21	John Vannoy	"		Mar. 18, '54
"	Mary Vannoy	"		"
"	Sarah M. Fletcher	ex.		
Mar. 4	Lydia Ann Banta	"		

DATE.	NAMES.	How Admitt'd	DIED.	DISMISSED.
Mar. 4	Rachel Hurl	ex.		Dismissed
"	Rachel A. McCaslin	"		
"	Margaret Herriott	"		Dismissed
"	Mary Eliz. Aten	"		Sept. 7, 1852
"	Emily Sloan	"		Mar. 4, 1857
"	Maria Bright	"		
"	Emily McCaslin	"		Aug. 6, 1862
"	Johnson List	"		Mar. 19, '55
"	John W. Banta	"		
"	Samuel Wilson	"		
"	H. B. Morehouse	"		
"	Neelia Morehouse	"		
"	Nancy J. McCollough	"		
"	Cynthia Doss	"	Dead	
"	James A. Shellady	"	Dead	
"	Harvey L. Bergen	"	Dead	
"	Mary High	"		
"	Rebecca Banta	"		
Mar. 13	Geo. H. Gilcrees	"		
"	Elizabeth McCaslin	"		Mar. 18, '54
"	Heneage B. Finch	"	Dead	
"	John Carson	"		Mar. 19, '55
"	David McCaslin	"		Sept. 16, '54
"	J. Bethuel McCaslin	"		
"	Marg J. Alexander	"		
"	Catharine List	"		Mar. 19, '55
"	Eliz. McCollough	"		
"	Jacob G. Aten	"		Aug. 5, 1859
"	Mary Jane Aten	"		"
"	Julia Ellen Vannuys	"		May 6, 1857
"	V. B. McCaslin	"	Deceased	
"	Ephraim Jeffry	"		
"	Mary Jane Jeffry	"		
"	Elias Franklin Remly	"		Dismissed
Mar. 21	Samuel S. Marrs	"		Mar. 19, '55
Apr. 10	John Philips	"		Dismissed
"	Elizabeth J. Philips	"		"
Apr. 12	Samuel C. Dunn	cer.		Mar. 18, '51
"	Mrs. Martha A. Dunn	"		"

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Apr. 12	Maria M. McQuinn	ex.		
July 26	Alexander McCaslin	"		Oct. 13, '51
July 27	John G. Bell	cer.		Dismissed
"	Mrs. Ann Bell	"		"
Aug. 4	Mary Vanarsdall	"		
Sep. 25	Dr. John Ritchey	"		Nov. 22, '54
"	Mary Ritchey	"		"
"	Cyrus Wick	"		Dismissed.
"	David W. Walker	"		July 23, '53
Sep. 26	Marg. M. McQuinn	ex.		Aug. 29, '52
1853				
Mar. 6	William Bissett	"		Oct. 28, '66
"	S. J. West	"		
"	Margaret Farquher	"		June 9, 1855
"	Lawrence P. Ritchey	"		Oct. 23, '58
"	John P. Wilson	cer.		Mar. 19, '55
Mar. 9	Mathew Hazlett	"		
"	Marg. Ann his wife	"		
Mar. 10	Leander D. Shellady	"		May 6, 1857
"	John Alexander	ex.		Mar. 19, '55
Mar. 19	John Fletcher	"		Mar. 19, '57
"	Thomas Morrisson	"		Mar. 19, '55
"	James C. McGuire	"		Oct. 23, '53
"	—— McGuire	"		"
"	Thomas A. McCaslin	"	Feb. 15, '57	May 6, 1857
"	William B. Ellis	"		
"	Saml. C. Herriott	"		Mar. 19, '57
"	Henry Service	cer.		
"	Martha Service	"	Deceased	
"	Rebecca Ditmars	"		Mar. 3, 1855
"	Martha J. Thompson	"		
"	W. C. Newcomb	"		Mar. 19, '55
"	Isaac Covert	"		May 6, 1857
"	Eliza J. Knisell	ex.		Feb. 15, '73
Mar. 22	David R. Alexander	"		
"	Saml. C. Hamilton	"		
"	Mary Bissett	"		Oct. 28, '66
"	John Zeigler	"		Sept. 16, '54

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Mar. 23	James Gilcrees	ex.		"
"	Saml. Rhinehart	"		May 6, 1857
Mar. 26	Isaac Bergen	"		Jan. 9, 1859
"	John Ellis	"		Jan. 3, 1855
Mar. 28	Margaret Covert	"		May 6, 1857
Mar. 31	Mary Jane Allison	"		
"	Agnes P. Stivers	"		
July 23	James Park	cer.		Mar. 29, '56
"	Elizabeth his wife	"		"
"	Mary Jane Park	"		June 17, '63
1854				
Mar. 18	Theophilus Crosby	"		Sept. 23, '55
"	Mrs. Phœba Crosby	"		"
"	Mrs. Ann Brady	"		Mar. 19, '55
"	Ellen Rose	"		
"	David W. Walker	"		
"	Nancy S. Demaree	"	Deceased	
"	Thomas Boyd	"		Mar. 19, '55
"	Catharine Boyd	"		"
"	Elizabeth J. Boyd	"		"
"	Mary E. Boyd	"		"
"	James W. Young	"		Oct. 17, '55
"	Mary E. Young	"		July 10, '56
"	Joseph Bogart	"		
"	Nancy Bogart	"		
"	Sarah McCool	"		Jan. 2, 1859
"	Sarah Bergen	ex.		May 6, 1857
June 10	Elizabeth J. Shellady	"		
"	G. M. Overstreet	"		
"	Dorothy Jane Lowe	"		June 10, '54
"	Mrs. S. L. Overstreet	cer.		
Sep. 16	Wasson McCaslin	"		
"	Jane his wife	"		
"	Mrs. Eliz. Sample	"		
"	Margaret Say	ex.		Sept. 11, '55
Dec. 16	Mary C. Taylor	cer.		
"	Mary Adams	"		
"	Eliza C. Hunter	"		

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
1855				
Jan. 3	Mrs. R. A. Allison	"		
Mar. 3	James F. Bogart	"		
"	Wm. T. Bogart	"		
"	Joseph C. Thompson	"		May 6, 1857
June 9	Martha H. Bergen	"		Jan. 9, 1859
"	Catharine Aten	"		Jan. 2, 1859
"	Nancy Young	"		Oct. 10, '56
"	Charlotte Young	"		
"	Martha A. Young	"		
"	Martha E. Johnston	"		
1856				
Mar. 29	Daniel Hays.	"		
"	Mrs. — Totten	"		
Mar. 3	Adam Dunlap	ex.		May 6, 1857
Mar. 4	Geo. W. Totten	"		
July 10	Mrs. Martha Freeman	cer.		Sept. 23, '66
"	Naomi Fisk	"		
"	Dr. Geo. W. Riddle	"		
Sep. 7	Mrs. — Murphy	"		Oct. 28, '66
Nov. 22	Nisa Jane White	"		
"	Garrett C. Bergen	ex.	Sept. 22, '72	
"	Richard Verbryke	cer.		Nov. 22, '56
"	Elizabeth Verbryke	"		"
Nov. 24	James W. Hess	"		May 28, '63
1857				
Mar. 14	Mrs. Mary St. John	"		
June 3	Smith Williams	"		
"	Marietta Williams	"		
July 11	Mrs. Frances Waters	"		
Oct. 1	Henry Henderson	"		
"	Mrs. E. Henderson	"		
Nov. 6	David D. Banta	"		
"	Melissa E. Banta	"		
1858				
Feb. 20	Nelson Carnine	"		
"	Mrs. C. Sneathen	ex.		April 23, '60
Feb. 22	Mrs. L. McDermit	"		



DATE.	NAMES.	How Ad- mit't'd	DIED.	DISMISSED.
Feb. 22	James Norton	ex.		June 8, 1859
"	W. A. Terhune	cer.		Oct. 9, 1864
"	Alma Terhune	"		"
Feb. 28	George McKeehan	ex.		
"	Thomas A. Jeffry	"		
"	Wm. St. John	"		
Mar. 2	Mrs. Anna Adams	"	Jan., 1859	
Mar. 4	Sarah Bean	"		
"	Harriet Carpenter	"		Dismissed
Mar. 6	William Guinn	"		
"	John Q. Adams	"	April 6, '62	
"	Mary Adams	"	Feb., 1861	April 6, '62
"	Sarah J. McCaslin	"		
"	Margaret E. Brewster	"		
"	Angeline Dunlap	"	May 22, '52	
"	Esther Reed	"		
Mar. 8	Henrietta Sharp	"	Deceased	
"	Mary F. McCaslin	"	May 30, '61	
"	Lucy E. McCaslin	"		
Mar. 10	Mrs. Jane Vawter	cer.		May 7, 1862
"	John G. Moorehouse	ex.		
"	Julia A. Moorehouse	"		
"	M. A. McCollough	"		Jan., 1860
Mar. 19	Wm. G. Allison	"		June 5, 1872
"	Cynthia J. Green	"		
Mar. 21	Wm. T. Henderson	"		
"	Mary Ellen Frary	"		
"	Catharine Frary	"		
Mar. 22	James W. Sloan	"		
"	James R. Dunlap	"		Aug. 26, '66
Mar. 26	Henry Hamburg	"		
"	Christiana Hamburg	"		
Mar. 27	Jane Needham	"		
"	Mrs. — Farquhar	"	Oct., 1859	
Mar. 30	Wm. H. Overstreet	"		
"	Joseph B. Dunlap	"		
"	Esther McLaughlin	"		
"	John C. McCaslin	"		May 1, 1869

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Mar. 31	John W. Branch	"		
"	John Allen Finch	"		
Apr. 1	John J. Hamburg	"		
"	Hannah C. Crow	"		
Apr. 7	G. P. Terrill	"		
"	Magdalene Terrill	"		Aug. 26, '66
"	Mary Alma McCaslin	"		Feb. 16, '68
"	Sarah Vawter	"		
Apr. 8	Davis Terhune	"		
"	Ernest Minner	"		
"	Frederica Minner	"		
Apr. 11	Jas. W. McCaslin	"		
"	Henry N. Bogart	"		
"	Saml. A. Adams	"		
"	Eliza J. McDowell	"		
"	Henry J. Fox	"		
"	Wm C. Crowell	"		
Apr. 17	Almon L. Payne	"		
"	Susan M. Demott	"		
"	Saml. C. Crowell	"		
"	Jane B. Crowell	"		
Nov. 12	Isabella Allison	"		Feb. 27, '70
1859				
Jan. 9	Luther M. Sneathen	"	Jan. 6, 1860	
Feb. 5	Christian Wheatmire	"		
"	Frederica Wheatmire	"		
"	Mary J. St. Johns	"		
"	Samuel C. Dunn	cer.		
"	Martha A. Dunn	"		
"	Emily Overbay	"		
May. 14	John McKeehan	"		Feb. 19, '65
"	Margaret McKeehan	"		"
"	Robert Charlton	ex.		June 8, 1859
"	Martha P. Charlton	"		"
Dec. 5	———— Bone	cer.		
"	Letta Bone	"		
"	James M. Bone	"		Dec. 22, '67
"	Letta Jane Bone	"		
Dec. 18	Mrs. Hellen Pinkney	"		Dec. 3, 1862

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
1860				
Jan. 22	Dayton C Keer	ex.		
"	William Green	"		Nov. 30, '73
Jan. 25	Robt. L Bone	"		Oct. 5, 1872
"	James Shellady	Re- stored		
Apr. 2	John Hider	ex.		
"	_____ Hider	"		
Apr. 23	Dr. Robert Charlton	cer.		June 17, '63
"	Martha P. Charlton	"		"
"	Josiah Drake	"		
"	Eva J. Drake	"		
Sep. 26	Mrs. Sarah E. Woollen	"		May 10, '66
"	John P. Henderson	"		Dec. 22, '61
"	Jane Henderson	"		"
1861				
Jan. 26	Mrs. Eliz. McNutt	"	1861	
"	Mrs. Sarah Gibson	"	Dec. 1, '74	
"	Abram Bergen	"		
"	Mrs. S. A. E. Bergen	"		
"	Alonzo N. Bergen	"		Nov. 30, '73
"	W. W. Woollen	ex.		May 10, '66
Feb. 4	George Herriott	"		
Feb. 13	Mrs. Eliza Riker	"		
"	Martha Hunter	"		
Feb 14	Wm. E. Fisher	"		April 10, '61
"	Hattie Sloan	"		
"	Mary Nickerson	"		Feb. 19, '65
"	Edward Hider	"		
Apr. 16	Catharine High	"	July 16, '61	
May 4	Josephine Morey	cer.		May 7, 1871
June 6	Wm. E Guinn	Re- stored		
"	Peter Hageman	cer.	Nov., 1861	
"	Clarissa Hageman	"	July 31, '64	
"	Catharine S. Cox	"		July 31, '64
"	Catharine Kyle	"		Dec. 12, '61
"	Kata E. Kyle	"		
"	Rachel A. Stewart	"		July 31, '66
Nov. 16	John Clark	"		

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Nov. 16	Mrs E. Jane Clark	cer.		
"	Mrs. N. A. Decker	"		July 15, '67
1862				
Feb. 15	Caroline Heineken	ex.		
"	Mary Herriott	"		Mar. 26, '71
"	Adelie Scull	"	Deceased	Mar. 20, '64
"	Geo. S. Mangum	cer.		
"	Samuel Covert	"		Aug. 7, 1862
"	Mrs. Eliza Shinn	"		
"	Mrs. H. M. Durbin	"		July 31, '64
"	Mrs. M. J. Toner	"		
"	Mrs. Mary A. Adams	"		
May 31	Mrs Angeline Saddler	ex.		July 7, 1866
"	Mrs. L. Overstreet	cer.		
Sep 20	Joseph Drake	ex.		May 24, '72
"	A. B. Hunter	cer.		
"	Samuel Fisher	"		1865
"	Rose Ann his wife	"		"
Dec. 20	Mrs. Caroline Roy	ex.	1863	
1863				
Jan 3	R. H. Simpson	"		Jan. 10, '64
"	Miss A. E. Falk(ner?)	"		Nov. 4, 1867
"	Miss A. E. Coon	"		
"	Mrs. Elizabeth Clark	"		Sept. 18, '64
"	Mrs Mary A. Turner	"		
"	Jane Stevens	"		Feb. 13, '73
"	Margaret McQuiston	"		June, 1867
Jan. 4	Sylvester Bergen	"		
"	Mary L. Hess	"		May 28, '63
"	Albert Banta	cer.		July 1, 1867
"	Mary Jane Banta	"		"
Jan. 18	Nancy M. Freeman	ex.		Sept. 23, '70
"	Irene Overstreet	"		
"	Anna M. Overstreet	"		
"	Mollie M. Heineken	"		
"	Ella Sloan	"		
"	Cornelia Overstreet	"		
"	Nancy M. Herriott	"		
"	John A. Terrill	"		

DATE.	NAMES	How Ad- mitt'd	DIED.	DISMISSED.
Jan. 18	W. T. Keay	ex.		June 4, 1869
"	Emma N. Heineken	"		
"	Mollie E. Smith	"		Oct. 5, 1872
"	Mary A. Dunn	"		
"	Electa M. Terrill	"		
"	Hattie E. Williams	"		Jan. 14, '66
"	Cynthia A. Hall	"		Sept., 1867
"	Lydia A. Dunlap	"		
Jan. 23	Clarinda Ritchie	"		
"	Mrs. C. B. Marrs	"		
"	Mrs. M. J. McCaslin	"		
Jan. 24	Dr Pierson Murphy	"		
Jan. 25	Wm. S. McCaslin	"	Sept. 7, '71	
Jan. 26	Sarah C. Ritchey	"		
"	Mrs. Elizabeth Way	"		
Feb. 4	Mrs. Eliza Vawter	"		
"	Oscar F. Moore	"		Jan. 6, 1866
"	Wm. A. Alexander	"		
Feb. 11	Ben Vawter	"		
"	Henry A. Fox	"		
"	A. C. Doss	"		
Feb. 25	Aaron Vawter	"		
Apr. 5	Mrs Caro. Gillespie	"		
"	Henry Itzenhizer	"		
"	Catharine his wife	"		
"	Florence E. Hamilton	"		June, 1867
Apr. 13	Mrs S. E. Ritchey	"		
May 10	G. S. Green	"		
June 27	Wm. J. Magill	cer.	Dead	
"	Mrs. M. A. Vannuys	"		Aug. 9, 1873
"	Henry Merle	ex.		
"	M. C. Vannuys	cer.		
Sep. 2	Mrs. L. Woods	"		
Oct. 31	Mrs. R. W. Jackson	ex.		
"	Sarah C. Perrott	cer.		
1864				
Jan. 10	Miss W. M. W. Holbrook	ex.		
Jan. 30	Anna R. Morrison	cer.		June, 1867

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Jan. 30	John Howard	cer.		
"	Miss E. Cummins	"		
"	Aaron Vawter			
Jan. 31	Grisela Hunter	ex.		
"	Alexander Dinwiddie	cer.		
Jan. 3	Mary Ann his wife	"		
May 5	John McCollough	"		
"	Mrs. Rachel Gwin	"		
Oct. 30	Mrs. Mary E. Jones	"		Sept. 23, '70
Nov. 19	Mrs. Mary Ritchie	ex.		
Nov. 20	Mrs. Maria Smiley	"		
Nov. 27	Jacob Stevens	cer.		
1865				
Jan. 20	James Calhoon	"		
"	Eliza his wife	"		
Feb. 12	William A. Gilchrist	"		Aug. 26, '66
Feb. 19	William Davis	"		Feb. 14, '70
Mar. 11	Christina Williams	"		
"	Mary West	"		
Mar. 26	Wm. M. Guinn	"		
"	John Bell	"		Sept. 1, 1867
"	Mrs Eleanor Bell	"		"
"	Miss E. M. Bell	"		"
"	Miss M. S. Bell	"		"
"	A. M. Bell	"		"
"	Jeremiah Long	"		July 12, '68
1866				
Jan. 6	Dr. John H. Donnell	"		
"	Mrs. Eliz Donnell	"		
"	Marg. J. Donnell	"		
"	John M. Davis	ex.		
"	John Carson	"		
Jan. 14	Conrad Merle	"		
"	Joseph A. Dunlap	"		
"	Miss L. E. Overstreet	"		
Jan. 21	Mrs. Sarah E. Briggs	"		
"	Miss E. K. Crowther	"		July 7, 1866
"	Miss H. E. Allison	"		

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Jan. 21	Miss Kate McVey	ex.		Feb. 16, '20
Jan. 28	Wm. B. McCollough	"		
Mar. 25	H. C. Allison	"		
Mar. 31	Mrs. Marg. J. Bone	cer.		Dec. 22, '67
"	Mrs. Marg. Miller	"		
"	Leonard Frosh	"		
"	Frederica his wife	"		
"	Nicholas Miller	"		
"	Christina his wife	"		
"	Mrs. Margaret Nolle	"		
Apr 8	Amelia J. Overstreet	"		
June 3	Wm. D. Voris	"	Deceased	Jan. 27, '67
"	Cynthia Voris	"		"
"	Hiram Henry	"		
July 7	Wm. S. Young	"		May 9, 1873
"	Mary Jane his wife	"		"
"	John H. Vannuys	"		
"	J. O. Martin	"		
"	Charity Martin	"		
"	Mary E. Martin	"		Oct. 3, 1873
"	John D. Martin	"		
Sep. 23	W. H. McClannahan	"		Jan. 5, 1868
"	Rebecca his wife	"		
"	John C. Voris	"		
"	Amanda F. Bergen	"		
"	M. H. Belknap	ex.		June 21, '68
Nov. 11	Ella Bell	"		Sept. 1, 1867
"	Saml. H. Covert	cer.		
"	Emily his wife	"		
"	Junius R. Bice	"		
"	Elizabeth his wife	"		
"	John Welsh	"		June 21, '68
"	Sibylla his wife	"		"
1867				
Jan. 27	William P. Todd	ex.		Mar. 8, 1873
Feb. 10	Mrs. Jane B. Hood	cer.		
May 10	Mrs. M. J. Guinn	"		
"	Mrs. Lydia Herriott	"		



DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
May 10	J. M. Crowell	cer.		
"	Anna Garnett	"		May 1, 1869
"	W. A. Terhune	"		
"	Mrs. Alma his wife	"		
"	John Applegate	"		Feb. 1, 1870
"	Mrs. Eliz. Applegate	"		
June	Mrs. Joseph. Taylor	"		
July 2	George W. Voris	"		
Aug. 20	A. S. Rominger	"		Nov. 6, 1870
"	Amanda Rominger	"		"
"	Emily Rominger	"		"
"	Adelaide Rominger	"		"
Sep. 1	Mrs. Jane Fox	ex.		
"	Mrs. Susanah Dolbear	cer.		
Sep. 30	Mrs. Henry Service	"		
Nov. 4	Mrs. Cath. Jenkins	"		
"	Mrs. Martha Voris	"		
"	Mrs. Chris. Evans	"		
"	Cornelius Voris	"		
Dec. 22 1868	Mrs. Florence Draper	"		April 24, '70
Jan. 5	Mrs. M. McClellan	"		
Jan. 10	Mrs. D. A. McCaslin	"		
Jan. 15	Oren C. Dunn	ex.		
"	T. H. Hyronymous	"		
"	F. G. H. Frosh	"		
Jan. 26	Mrs Mary J. St. John	"		
"	E. C. Miller	"		
"	Emma Minner	"		
"	Mrs C. F. McCaslin	"		May 1, 1869
"	Catharine Drake	"		
"	Theoph. C. Donnell	"		
"	Mrs Louisa Subbe	"		
Jan. 30	Mrs. Jane N. Allison	"		
"	Mary M. Pearce	"		Nov. 7, 1869
"	Mrs M. J. Williams	"		June 14, '73
"	Mrs. Sarah McCaslin	"	Jan. 2, '73	April 24, '70
"	Emma Terhune	"		
Feb. 2	David L. Overbay	"		

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Feb. 2	Emma B. Welsh	ex.		June 21, '68
"	Ella J. Clark	"		
"	Louisa E. Minner	"		
"	Anna Miller	"		
"	Ezra Clark	"	Dec., 1872	
"	Rufus E. Rominger	"		Nov. 6, 1870
"	Florence A. Welsh	"		June 21, '68
"	Archibald A. Young	"		
Feb. 9	John S. Harmon	"		
"	George A. McCaslin	"		June 14, '69
May 18	Christina Ellis	cer.		
July 12	William Conner	"		
"	Alice his wife	"		
Aug. 1	Mary E. Stewart	"		
"	James Stewart	"		
"	John W. Stewart	ex.		
Nov. 5 1869	Mrs. George Voris	"		
Feb. 7	Julia N. McCollough	"		
"	Mary F. Gibson	"		
"	Dora Belle Gibson	"		
"	Sarah C. Allison	"		
"	Cyrena B. Goodman	"		
"	Lizzie M. Allison	"		
"	Ada Hamilton	"		
"	Edwin M. Mears	"		Feb. 25, '72
"	Martha A. Morgan	"		April 24, '70
Mar. 21	William D Voris	cer.		
May 1	William A. Gilchrist	"		Dec. 22, '72
"	Mary B. his wife	"		"
Aug. 15	G. M. Overstreet, Jr.	"		
"	Alice R Palmer	ex.		
"	Martha M. Palmer	"		
"	Kittie E. Palmer	"		
"	Maggie A. Morehouse	"		
Sep. 5	Mrs. George Glover	cer.		
Nov. 7	Jacob T. Holstein	ex.		
"	Anna M. Holstein	"		

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Nov. 7	Eva Jones	ex.		
"	Mrs. Maria L. Vawter	cer.		
Dec. 5	Mrs. Ann Remly	"		
"	A. J. Remly	"		
"	Edgar M. Overstreet	"		
1870				
Jan. 16	Irene E. Vawter	"		
"	Maggie Hazlett	"		
"	Mary Miller	"		
"	William Philips	"		
"	Mattie Bergen	"		Nov. 30, '73
Jan. 17	Edgar D. Brewer	"		
"	Edwin Shaffer	"		
"	Lydia Shaffer	"		
"	John A. Allison	"		
"	Mary S. Moore	"		
"	Ida S. Moore	"		
"	Dora C. Mathes	"		
"	Georgia Ann Sloan	"		
"	Florence Isabel Jones	"		
Jan. 18	Samuel P. Smiley	"		
"	James Gibson	"		
"	George Banta	"		
"	Hubert L. Overstreet	"		
"	Richard M. Herriott	"		
"	Ida H. Riker	"		
"	Margaret A. Drake	"		
Jan. 19	Saml Chalmers Dunn	"		
"	Albert Lucke	"		
"	Mary Ormley	"		
"	Millie S. Overstreet	"		
"	Harry Lubbie	"		
Jan. 21	George M. Dunlap	"		Feb. 16, '20
"	E. O. Halstead	ex.		
"	Mrs. M. J. Halstead	"		
"	Eliza Moore	"		
"	Mary Hider	"		

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Jan. 23	S. Wesly Martin	ex.		
"	Anna S. Martin	"		
"	Sander Buck	"		
"	Eleanor Buck	"		
"	Oliver H. P. Smiley	"		
"	James F. Jelleff	"		
"	Isaac M. Crowell	"		
Jan. 25	Richard T. Taylor	"		
"	Mrs. Susan Bogart	"		
"	Harriet D. McCaslin	"		
"	August Zeppenfelt	"		
"	Frederika Zeppenfelt	"		
"	Sarah J. Glover	cer.		
Jan. 27	Rosanah Lucke	ex.		
"	Thomas McGrath	"		
Jan. 28	Mrs. F. C. McClellan	"		
"	William A. Gibson	"		
Feb. 1	E. Gilbert McCaslin	"		
"	William O. McCaslin	"		
"	Mrs. Lutitia McCaslin	"		
"	Harman H. Lubbie	"		
"	Sarah J. Overbay	"		
Feb. 3	Strange A. Holman	"		
"	Jacob Holstein	"		
"	Daniel W. Herriott	"		
"	Ida Patterson	"		
Feb. 5	Harlan P. Patterson	"		
"	Mrs. Catharine East	"		
Feb. 6	Miss Sallie Brunger	"		
Feb. 8	Hiram B. Cole	"		
"	Francis M. Severance	"		
"	Thomas M. Andrews	"		
Feb. 10	William A. Haugh	"		Feb. 27, '70
"	Charles Byfield	"		Mar. 24, '72
"	George McCaslin	"		April 24, '70
"	Allen Dunn	"		
Feb. 11	Thomas J. Halstead	"		
"	Morgan Jones	"		

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Feb. 13	James K. Stewart	ex.		
"	Mrs Mary Payne	"		Feb. 22, '73
"	Eliza Spratt	"		
Feb. 14	Charles W. Marchent	"		
"	John G. Payne	"		Feb. 22, '73
"	Ephraim Herriott	"		April 20, '73
"	Mary J. Herriott	"		"
"	James H. Smith	"		
Feb. 16	George C. Mathews	"		
"	James Harlen	"		
"	Howard Sloan	"		
Feb. 18	Franklin Hall	"		
"	Gussie Whitesides	"		
Feb. 20	Mary J. Fletcher	"		
"	Hannah J. McKinney	"		
Feb. 27	Charles Betts	"	Dead	
Mar. 13	Mrs. Abigail Betts	"		
Mar. 24	Robert A. Kelly	"		
May 1	Lydia A. Rutherford	"		
"	Nancy E. Rutherford	"		
"	Lawrence P. Ritchey	"		
Aug. 7	William McQuinston	"		Jan. 26, '73
"	Margaret his wife	"		"
Sep. 4	H. C. Chapman	cer.		April 16, '71
"	Rowena Chapman	"		"
Oct. 23	William Fisher	"		April 20, '73
"	S. Fisher his wife	"		"
1871				
Jan. 21	Mrs. S. C. Halstead	ex.		
"	Mrs. Angeline Voris	"		
"	Benjamin R. Perkins	cer.		May 23, '73
"	Mary his wife	"		"
"	Maggie Allen	"		
"	John P. Henderson	"		Mar. 8, 1873
"	Jane Henderson	"		
"	Lewis N. Henderson	"		
Mar. 20	Mrs. Fred. Berring	ex.		
"	Mrs. Rachel McLean	cer.		

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Apr. 2	Mrs. — Daugherty	cer.		
"	Mrs. Mary Eoff	"		
"	William Gregg	"		
"	Mary his wife	"		
"	Nancy Gregg	"		
"	Adelia Gregg	"		Sept. 2, 1872
"	Fidelia Gregg	"		
June 2	Richard H. Barnes	"		April 26, '72
"	Helen his wife	"		"
"	Maggie G. Rodgers	"		"
1872				
Jan. 5	Mrs. S. E. Wishard	"		
"	Mary Agnes Wishard	"		
"	Florence Wishard	"		
"	Sarah T. Herriott	"		
"	Mrs. Elizabeth Voris	"	Sept., 1875	
"	Samuel M. Voris	"		Oct. 3, 1873
"	John W. Ransdall	"		
"	Mrs. Carrie Ransdall	"		
"	Mary Ann McArthur	"		May 29, '72
"	Mrs. Eliz. McCaslin	"		
Jan. 6	Thodosia Jeffry	"		
"	Matilda Brewer	"		
"	Elizabeth Pence	ex.		Feb. 25, '72
"	Mary Perkins	"		May 23, '73
Feb. 2	Lizzie Hazlett	"		
"	Milas Hendricks	*		
"	George L. Sherman	ex.		
Feb. 11	Sue Crothers	cer.		Feb. 25, '72
Feb. 15	Anna Van Wye	"		
Apr. 3	Alson Henderson	ex.		
Apr. 5	Mrs. Ann Kelly	"		
"	Mrs. Julia Dunlap	"		
"	Mrs. M. Maud Searles	cer.		Nov. 30, '73
"	Richard V. Ditmars	"		
"	Isaac N. Lagrange	"		
July 6	David Hanna	"		
"	Mrs. M. A. Dougherty	"		

\* On Knowledge of his Religious Character.

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
July 6	Mrs. Elizabeth Carr	cer.	Dead	
"	Mrs. Marg. Clemmer	"		
"	John Rhyneanson	ex.		
Aug. 12	Ella G. Case	"		
Aug. 14	Mrs. Hen. Reynolds	"		
Sep. 10	Wm. S. McCaslin	Rein- stated		
Sep. 22	Mrs. Inez H. Howe	cer.		
"	Robert M. Miller	"		
"	Mrs. — Miller his wife	"		
1873				
Jan. 3	Laura Allen	"	April 29, '75	May 23, '73
"	Grace Allen	"		
"	Mrs. Elizabeth Allen	"		
"	Mrs. Elizabeth Pence	"		
Jan. 4	Jane Selfridge	"		
"	Rachel A. McCaslin	"		
Jan. 26	Mrs. I. Hyronymous	Rein- stated		
Feb. 5	Lyman A. Frink	ex.		
Feb. 15	Mrs. M. C. Hamilton	cer.		
"	Harry E. Hamilton	"		
"	Dr. John D. Vannuys	"		
"	Mollie Robins	ex.		
"	Anna Richardson	"		
"	John Terhune	"		
Feb. 20	Laura Overbay	"		
"	Wm. M. Short	"		
"	Mrs. Mary Ann Short	"		
"	Mary Angeline Short	"		
"	Edward F. Blackburn	"		
Feb. 22	Susan Barbour	"		
"	Louisa Barbour	"		
"	Sarah Martin	"		
"	Jacob Killinger	"		
Mar. 1	Mrs. M. J. Severance	"		
"	Mrs. Eliz. Blackburn	"		
"	Benjamin W. Perkins	"		
"	Samuel Boon	"		
"	David Vandruver	"		



DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Mar. 1	Gittie G. Freeman	ex.		
"	Mrs. Phoebe Snider	*		
"	Frankie Kestner	ex		
Mar. 8	James W. High	"		
"	Emma High	"		
"	Sarah Frame	"		
"	Mary J. McCaslin	"		
"	Tazewell Stewart	"		
"	Mary his wife	"		
"	William Bullock	"		
"	Jerome F. Ware	"		
"	Mary his wife	"		
"	Thomas McGuire	"		
"	George Robins	"		
Mar. 24	Thomas Parish	cer.		
Apr. 4	Selena Stewart	"		
"	Mrs. Marg. Demaree	"		
"	Mary J. Demaree	"		
"	Margaret Holstein	"		
"	Mary J. Vawter	ex.		
"	John F. McClellan	"		
"	Martha J. McClellan	"		
"	Mary C. McClellan	"		
"	Sopia Holstein	"		
Apr. 5	Saml. H. Clemm	cer.		
May 5	Maggie Vanhusen	"		April 4, '74
"	Charles L. Vanhusen	"		"
May 14	Robert A. Alexander	"		
"	Sarepta E. Alexander	"		
"	Clara A. Alexander	ex.		
July 5	Mrs. Rachel I. White	"		
Aug. 4	George C. Adams	cer.		
"	Elizabeth Adams	"		
"	Hannah M. Adams	"		
"	Harvey Todd	"		
Oct. 3	Marietta Adams	"		
"	Mrs. Mary Adams	"		
"	Emeline Brown	"		

\* On Evidence of Christian Character.

DATE.	NAMES.	How Ad- mitt'd	DIED.	DISMISSED.
Oct. 3	Charles D. Finney	cer.		
"	Mary E. his wife	"		
"	P. M. Thompson	"		
"	Mrs. A. Buckingham	"		
"	Emily Thompson	"		
Dec 27	J. H. McClannahan	"		
"	Dr. James Wood	"		
1874				
Jan. 3	Prof. E. W. Thompson	"		
"	Mrs. M. W. Thompson	"		
Jan. 4	Mrs. Mary Vannuys	"		
Jan. 31	Robert Taggart	"		
"	Nancy Taggart	"		
Mar. 2	John Hite	"		
"	Mrs. Mary Hite	"		
Apr. 4	Kate Ophelia Gibson	ex.		
"	William Todd	cer.		
"	Cynthia Todd	"		
May 4	Mrs. A. B. Ditmars	"		
July 4	Mrs. Mary Johnson	"		
"	Dr M. T. Runnels	"		
Oct. 3	Mrs. R. Williams	"		
"	William A. Gilchrist	"		
"	Mary V. his wife	"		

The foregoing list of names is believed to be as nearly complete as can be made from the church records. I find among the "dismissed," "suspended" and "died," the *thirty-five* names which do not appear on the above list. Of these *six* are males and the remainder, *twenty-nine*, are females. I think of these females at least three-fourths, and probably more, appear on the list under other names, by reason of marriage intervening between the time of joining

the church and being dismissed, or otherwise closing their membership. A few names may have been overlooked by me, but there can be no doubt that the records themselves are defective. They bear positive testimony to this fact in different places.

D. D. B.

Table showing the whole number of male and female communicants added to the church on examination and on certificate during each year.

YEAR.	Added on Examination.			Added on Certificate.			GRAND TOTAL.
	MALES.	FEMALES	TOTAL.	MALES.	FEMALES	TOTAL.	
1824		1	1	3	2	5	6
1825				1	2	3	3
1826							
1827				2	5	7	7
1828	2	2	4				4
1829	8	13	21	3	7	10	31
1830	2	1	3	12	14	26	29
1831	1	1	2	6	11	17	19
1832	1	1	2	4	6	10	12
1833	1	3	4	4	4	8	12
1834	5	10	15	6	5	11	26
1835	2	1	3	3	7	10	13
1836		1	1	2	2	4	5
1837	3	3	6	5	7	12	17
1838	3	4	7	3	5	8	15
1839	12	17	29	4	2	6	35
1840		1	1	1	1	2	3
1841	1	4	5	1	1	2	7
1842	23	17	40	3	4	7	47
1843	1	2	3	1	1	2	5
1844	1	3	4	3	2	5	9
1845		1	1				1
1846	3		3	1	1	2	5
1847	10	6	16	1	4	5	21
1848		1	1	1	1	2	3
1849		1	1	3	4	7	8
1850		3	3	1	6	7	10
1851	3	4	7	4	7	11	18

YEAR.	Added on Examination.			Added on Certificate.			GRAND TOTAL.
	MALES.	FEMALES	TOTAL.	MALES.	FEMALES	TOTAL.	
1852	18	24	42	6	5	11	53
1853	17	7	24	7	6	13	37
1854	1	4	5	6	16	22	27
1855				3	5	8	8
1856	3		3	4	6	10	13
1857				3	5	8	8
1858	28	31	59	2	2	4	63
1859	3	3	6	4	6	10	16
1860	4	1	5	4	4	8	13
1861	4	5	9	5	11	16	25
1862	1	5	6	4	6	10	16
1863	14	33	47	3	4	7	54
1864		4	4	4	6	10	14
1865				7	6	13	13
1866	7	6	13	14	17	31	44
1867	1	1	2	6	16	22	24
1868	12	16	28	2	5	7	35
1869	4	14	18	3	4	7	25
1870	52	39	91	2	3	5	96
1871		3	3	5	12	17	20
1872	4	7	11	7	18	25	36
1873	16	23	39	12	22	34	73
1874		1	1	6	9	15	16
Totals	271	328	599	196	305	501	1100

Table showing the whole number of male and female communicants added to the church on examination and on certificate during each pastorate, and length of time of each pastorate.

PASTORATE.	Added on Examination			Added on Certificate.			GRAND TOTAL.	Time of Pastoral Service.
	MALES.	FEMALES	TOTAL.	MALES.	FEMALES	TOTAL.		
Preceding a Pastorate	12	17	29	13	20	33	62	
Dr Monfort's	67	82	149	61	87	148	297	20 yrs.
Rev. Jas. A. McKee's	74	70	144	38	56	94	238	9½ "
Rev. A B. Morey's	95	126	221	61	92	153	374	10½ "
Rev. S. E Wishard's	20	31	51	25	49	74	125	3 "
	268	326	594	198	304	502	1096	

The following is a list of members who have been dismissed, or have died, or whose names have been stricken from the rolls of the church, as shown by the records, but whose names do not appear otherwise as members upon the said records.

Sally Allison (formerly Green)	Deceased	1847
William Kelly	Name struck off	Feb. 1, 1849
Sarah McAlpin	Dismissed	April 13, 1850
Her mother	"	" "
Lawrence Monfort's wife	"	" "
Eleanor Jane Green	Name struck off	Feb. 10, 1851
Mary Ann Farnsworth	" "	" "
Mrs. Sarah J. Bingham	Dismissed	April 5, 1852
Margaret Sibert	"	July 23, 1853
Rachel How	"	Oct. 30, "
Jane Logan	"	April 19, 1857
Mrs. L. J. Kelly	"	Dec. 12, 1861
Jane E. Rankin	"	Mar. 11, 1863
Mrs. Eliz. Dunlap (Vannuys?)	"	Feb. 19, 1865
Mrs. Elizabeth Moore	"	Jan. 6, 1866
Miss Mollie McKeehan	"	Mar. 25, "
Harvey W. Henderson	"	June 3, "
E. A. Henderson his wife	"	" "
Allen F. McCaslin	(See Mar. 10, '47)	Sept. 23 "
David Smith	Dismissed	Mar. 14, 1868
His wife	"	" "
Mary E. Akers	"	Oct. 4, 1868
Martha J. McCash	"	June 4, 1869
Leonard J. Harmon	"	April 16, 1871



Nancy Mean (wife of E. M. Mean)	Dismissed	Feb. 25, 1872
Mrs. Harriett Emily Dyer	"	Sept. 1, 1873
Mary S. McCaslin	Stricken off	Mar. 19, 1855
Mary Scott	Dismissed	April 19, 1855
Mary E. Jenkins (Bright? 1843)	"	Sept. 2, 1856
Rebecca Gilcrees	"	Oct. 10, "
Lydia Ann Gilcrees	"	" "
James C. Wilson	"	Nov. 22, "
Sarah Alexander	"	Jan. 28, 1857
May Jane Lewis (Alexander?)	"	Mar. 14, "





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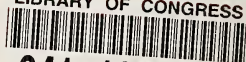
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